THE

Young Men of India

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THE Y.M.C.A. HUT

In the camp around our country, and in countries far away,
There's a lot of wooden houses that are marked Y.M.C.A.,
And some are painted yellow, and some are brown or green,
Now say, who owns these houses, and what do the letters mean?

They mean a bit of comfort and they mean a place to rest,
Where every tired soldier boy is welcome as a guest.
They mean a bit o' friendly talk, some music, and some jokes,
And some quiet little corners for writing to your folks.

They mean a bit of human love amid the storm of war,
They mean the word of healing for spirits wounded sore,
They mean a simple message from God's own holy word,
And they mean the thought of the homeland, when the sweet
old hymns are heard.

You ask who owns these houses? I think you know His name;
You call Him Saviour, Master, Lord, the meaning's just the
same.
'Tis the One who gave Himself for us, the Leader of our life,
We pray He'll lead and keep our boys, in peril and in strife.

O keep them strong and steady, and keep them clean and true!
Help them to battle for the right and put the victory through!
Be Thou their shield and buckler; but if one is struck down,
O Captain of Salvation, give him the heavenly crown!

HENRY VAN DYKE.

EDITOR'S NOTE: This little poem by the Professor of English Literature in Princeton University, U.S.A., and also until recently, Minister of the United States of America to the Netherlands and Luxemburg, is reprinted from a small pamphlet lately issued by the Philadelphian Society, the Princeton University Young Men's Christian Association, to Princeton undergraduates on active service.

A YEAR'S WORK IN MESOPOTAMIA

THE history of the Y.M.C.A. in Mesopotamia for 1916-1917 is the history of General Maude's victorious Army. The capture of Kut-el-Amara, the great advance up the Tigris, the capture of Baghdad and the occupation of the Baghdad *vilayat* sum up the stories alike of the Expeditionary Force and of the Y.M.C.A.

By December, 1916, the red triangle had been established in five centres in the advanced area. At Sheik Saad, the work started four months before had taken on a new lease of life with the advent of the cooler weather. The accommodation had been increased; there were more supplies from Basrah; a further increase of staff had made possible more directly religious and institutional work; and the erection of a full-sized cinema on the river bank had made the "Y.M." even more than formerly the centre of gravity for the entire garrison in its leisure time.

Side by side with the British work in Sheik Saad, a thriving work for the Indian troops was established by Mr. John Rawat, a Gurkha graduate of the Ewing College, Allahabad. In the Indian rest camp, hospital, and Labour Corps camp, Mr. Rawat was doing work of which a British officer of an Indian regiment said that it in itself would have justified all that we had endeavoured to do for the Indian troops in Mesopotamia.

At Arab Village, ten miles upstream, work had been established among the men of the —— Division. At Suniyat, on the left bank, a Y.M.C.A. outpost had been maintained for nearly six months just behind the trenches. The young Scotch padre who was in charge had stuck to his post throughout the dust and heat of the summer, sharing with the troops the hardships which that desert position had involved. With little equipment, he had managed to maintain a small canteen for the men, had provided numerous entertainments in the several camps, and conducted regular services and Bible classes.

The most advanced "Y.M." on the right bank was established right away forward with the —— Division at Sinn—within sight of the walls of Kut. As at Arab Village, the work here was conducted by a missionary from South India. With three small tents pitched over a dug-out for his "Hut," he was carrying on a work which was both extensive and intensive. During the time that the —— regiment was in camp here, this man conducted one of the most successful Bible classes that has been held in any of our centres. On his return to his work in South India he reported that the months which he had spent with the troops on the

desert were some of the happiest of his period of mission work in the East.

About the middle of December came the "push," and with the opening of hostilities the character of our entire work in the advanced area changed. At Suniyat, Mr. Simpson was obliged to reduce his equipment to the lowest possible minimum, all else being sent back to Arab Village. Although it was still possible to maintain the canteen and institutional work on a small scale, the work for the next three months had, of necessity, to depend more upon his personal relationships with the men. When the final push came, at the end of February, he went right through to Baghdad.

At Arab Village the hospital work greatly increased as soon as the fighting began. In this connection much valuable work was done; for there was much room for work such as the Y.M.C.A. could do. During this period, the launch, which had been sent out to us by Lady Chesterfield, proved of great service in making it possible to reach several of the isolated camps along the river bank. More than once it happened that both tents and launch had narrow escapes from the bombs of the Turkish airmen. With the crossing at Shumeran the camp at Arab Village suddenly disappeared. The Association was accordingly closed and moved to one of the camps higher up.

As at Arab Village, so at Sheik Saad—the opening of hostilities meant an increase of work. Convoys of sick and wounded passed through frequently, and with the arrival of each new lot the accommodation of the "Y.M." was taxed to its limit. Officers and men, both British and Indian, have said how welcome was the relief afforded by the recreation provided for in the Y.M.C.A. tents—the only place they could go to get away from their work. Not a few of the men have said that the help received from the religious meetings and particularly from the daily prayer services, had meant much to them as they passed through on their way to the trenches on the Hai.

The work in the hospitals increased in proportion to the fighting. Three big tents were erected by the military close to the Y.M.C.A., to provide temporary shelter for convoys passing through, and the Association was asked to detail a man to look after them.

The Indian work at Sheik Saad grew during this period, making necessary an increase of staff, though even then it was impossible to keep abreast of the opportunities and demands for extension. Just what this work meant for the Indian troops it is difficult for an outsider to imagine. For some three hours a day the two Indian secretaries wrote letters home for illiterates. Writing material was provided for those who could write for themselves. Hockey and football tournaments were organized, and the equipment necessary provided. Evening entertainments at the rate of fifteen and twenty a week were given in the several camps. Sick and

wounded were visited and cheered in the hospitals. Recreation huts, equipped with games, gramophones, and Indian musical instruments were provided in various parts. But more important than these, there were present among the Indian troops two men who made it their business to go in among them as brothers, willing and anxious to help, to sympathize, to comfort and cheer.

One night in January, just as the tents were being closed, there came in a mud-bespattered Indian officer and a handful of men, who asked to hear a few tunes on the gramophone. The secretary readily consented, and gave them an album of Punjabi and Urdu records. After listening for twenty minutes or more, the officer came to the secretary and said, "We are grateful for the kindness you have shown us to-night. We have been up at the front for several months, but this is the first time that we have had an opportunity of listening to a gramophone. We return to the trenches in the morning."

In February a number of Turkish prisoners were brought in, and arrangements were made with the guard for the Indian secretaries to give them a cinema show. When the latter went to the camp they were greeted in French by a Turkish officer, who recognized their red triangle badge. He had been a member of the Y.M.C.A. in Constantinople.

Returning to the work on the right bank, when the push across the Hai was made in December, the branch from Sinn went with the advancing troops, and established itself at Bessouia. Here, though working under extraordinary difficulties, Mr. Younie, who had taken charge, carried on a very successful work. Owing to the proximity of the enemy's guns, and the constant menace from aeroplanes, only very small tents were allowed. These, as at Sinn, were erected over a prepared dug-out. The latter was then provided with sand-bag seats and tables, and what had formerly been blank desert blossomed into a Y.M.C.A. Several consignments of stores were received, making possible a most popular canteen while they lasted. Quite apart from this, however, Mr. Younie carried on a comprehensive programme of lectures, concerts, cinema shows, entertainments, Bible classes, prayer services, etc., with all the enthusiasm, though without the facilities, to be found in any of the huts of Basrah or Amara. Once a week a Bible discussion group was held in the dug-out, for university men from among the officers. When the —— regiment came into camp the men came to Mr. Younie of their own accord, and asked for a daily prayer service to be started for them. This was done, with a daily voluntary attendance of eighty. Many of these officers and men were lost at Dehra Bend or Shumeran crossing, but several who have survived, including the commanding officer of one of the regiments, have said that the work done in the Association during those winter nights at Bessouia was beyond praise. With the crossing at Shumeran the work closed, to be reopened in Baghdad.

When the Y.M.C.A. moved from Sinn, that centre was left vacant for some weeks. In February there was occasion to reopen it. The work thus started was one of the briefest, yet in some ways the most noteworthy, of any we have conducted. It lasted just five days. On the third day, at the request of General Headquarters, the tents were converted into a hostel for sixty-two recently-captured Turkish officers who were being taken to Basrah. On the fifth day the Tigris was crossed and Sinn camp disappeared.

Kut-el-Amara fell on February 24th. Baghdad was occupied on March 11th. During the intervening two weeks, while the pursuit of the Turk was in progress, lack of transport made it practically impossible to do much for the men on the march.

On March 3rd I joined Mr. Stewart at Sheik Saad, and proceeded by river transport to Azizie, thirty miles from Baghdad. The officer in charge of transport here wired down on our behalf to Sheik Saad, to have Mr. Bennett bring up the equipment from Sinn immediately. Meanwhile, as it was not certain that the troops would actually enter Baghdad —in which case Azizie must of necessity become a big camp —I left Mr. Stewart and returned to Sheik Saad, to ensure the required equipment being sent from there without delay. Two days later the Y.M.C.A. at Azizie was opened, and on March 14th Mr. Stewart entered Baghdad.

It was extremely difficult to obtain transport as far as Baghdad; it proved impossible to get it on beyond. For this reason we were obliged to concentrate in Baghdad itself until the middle of May. Work was begun in three centres during this time, in the central or "Princeton" hut, the Karada or "Madras" hut, and in a large Indian hospital. The latter work was opened by Mr. Prem Chand Lal, who was sent on from Amara.

The "Princeton" hut was started on a big scale, and has grown to be one of the largest centres in Mesopotamia. It is housed in a big building on the river front in the middle of the city, which was at one time the British residency, and quite recently a Red Crescent hospital. In view of the hot weather which was approaching, it was fully equipped with canteen, recreation rooms, soda factory, spacious stable accommodation, officers' rest room, "quiet room," and housing accommodation for a considerable number of officers and men passing through the city. It has proved to be a real haven of refuge for the numbers of men who are continually coming into the city from outlying points.

Troops moved forward in four directions after the occupation of Baghdad, and the red triangle has followed each of them.

The work on the Diala river was opened first. The G.O.C. had promised Mr. Younie, who had meanwhile opened the "Madras" hut in Baghdad, that as soon as the division was settled he would send in an ammunition column to move out

the Y.M.C.A. This promise was kept about the end of May. A fine large building at Baquba, formerly Corps Headquarters, was assigned to him, and has since been fitted up. The work which was done last winter on the Hai is now being repeated here with equally good results. Work at Baghdad has also been established with troops lying at some distance from the town.

On the left bank of the Tigris at Baghdad the red triangle has been established. Our tents have been set up in the midst of the camp, and the usual programme of the "Y.M." is being carried on. As on the Diala, work has also been opened with the troops out on piquet lines. The secretary with this Branch, a young theological student from Glasgow, writes that while the canteen and other so-called "secular" aspects of the work are flourishing, the more definitely religious work is making greater progress than in any camp in which he has yet been. "It would do your heart good," he writes, "to hear the hundreds of men who gather for the Sunday evening service sing the old hymns of home. I am quite certain that in numbers of cases this work has helped men to live true to the ideals which they brought with them when they left home."

With regard to another Branch on the left bank, a request to open work here last June was refused on the ground that we had not got sufficient staff. On hearing the refusal, an enthusiastic young warrant officer wrote in to the senior secretary that if the equipment could be provided he would undertake to look after the "Y.M." He has lived up to his word. In spite of the fact that he is working hard all day, he has done right royal work as an honorary secretary. He reports that one of the most successful items in his weekly programme has been the Tuesday evening evangelistic meeting.

Extension on the right bank of the Tigris has been somewhat delayed. Although we had repeated requests since May to open work at Samarra, it was not possible to do so till September. It has now fully materialized. As in other centres, the work is being conducted in full co-operation with the chaplains.

Another Branch, namely, that on the Euphrates, was rushed out early in June. With the help of a few transport carts and a long train of Arab donkeys, the material for the centre was transported from Baghdad to Feluja. A big building was provided here by the garrison. During the terrific heat of the summer this was used by Mr. Simpson, formerly of Suniyat, to carry on "business as usual." The garrison for some time consisted of an Irish regiment, for the Protestant members of which he acted unofficially as chaplain. In September, when the attack was made on Ramadie, Mr. Simpson moved out from Feluja to a point where he would be able to reach all reinforcements and returning convoys as they passed. Here he was able to supply the troops with quantities of tea, lime-

juice and "wads."* Arriving at this point as they did after a seventeen-mile march, the troops from —— were hot, smothered in dust, and suffering from a thirst peculiar to the salt desert wastes of Mesopotamia. At the close of the operations the —— Commander came to Mr. Simpson in person, to thank him for what he had done for his men.

So much for the work in the advanced area. It remains to report on the work on the lines of communication, which has, of course, greatly increased with the lengthening of these lines.

A Depot of ours was moved early in the operations to Azizie, and thence to a point a few miles below Baghdad. If Sheik Saad was a needy centre last winter, the new location was even more needy during the summer. Under the direction of Mr. Weston, of Harvard, the branch in this place has been able to carry out a very extensive work. All troops passing to and from the advanced area of necessity pass through it. The Y.M.C.A. has thus been reaching thousands of officers and men during the summer months. The tents were all dug in, and thus made slightly cooler and less exposed to the terrific sand storms. As a recreation centre, a place for writing home mail, a quiet reading room, a place where a cool drink of lime juice could be had at all times, a centre of educational lectures, study groups and Bible classes, and a place where one could ever be sure of the right hand of Christian fellowship, this depot of the Association has been a veritable oasis in the desert.

The Indian work, which was also moved up from Sheik Saad, has grown to be one of the largest of any. Indian officers and men who have known the Y.M.C.A.'s at Basrah are not slow to recognize the red triangle sign when they see it further up, nor to avail themselves of the privileges which it has provided for them.

Work at Kut-el-Amara became pressing in August, and a request was received from the Inspector-General of Communications to begin it as early as possible. A hut has been sanctioned for erection, and the cost of equipping and maintaining it has been obtained from Australia.

The next centre of work on the Tigris is Amara. The year has seen little extension in the work here, yet there has been steady progress. Tents and mat huts are being replaced by seven new buildings; under the guidance of the senior secretary, Mr. Graham, a carefully-thought-out programme of work for the autumn and winter is being put into effect; the Y.M.C.A. has become the central clearing house for the direction of the sports and amusements for the entire garrison; the work in the hospitals has been regulated and systematized; with the co-operation of the chaplains regular services have been provided in the outlying camps.

At Amara special stress has been laid on hospital work, British and Indian. The work in the British hospitals has

* Tommy's name for a small sponge cake.

offered tremendous scope for that most valuable of all our opportunities in Mesopotamia, personal work. That the efforts put forth in this direction have borne real and lasting fruit there have been many unmistakable signs. The experiences in Amara have been the same as in all our other centres, namely, that the troops are ever ready, even anxious, to know what it means to believe in Christ as a living Saviour and Lord, and that no presentation of His claims has been made to the men in vain.

The demand for pocket Testaments is still very, very great in the British hospitals. Although they are distributed with great care, nearly 2,000 copies are being disposed of monthly in Amara alone. Several of the doctors and nurses have told our men that as they go their rounds they are continually finding the Testaments being read. These little khaki volumes have been tracked from Amara hospitals all along the line. Men have been seen reading them on the river transports, in the garrison camps, convalescent depôts, rest camps, desert convoys and the trenches. Who can estimate the results thus achieved?

The hospital work for the Indian troops has also been carried on throughout the year. Our Indian secretaries engaged in this work are now regarded by the hospital authorities as a regular part of their staffs, and have received very great assistance. On one occasion the Colonel of the hospital came upon our secretary busy at work in one of the wards, chatting with the patients, hearing their troubles, cheering them in their pain, and in various little ways pressing his campaign of friendship. After watching him for a while, the Colonel said to him, "'Pon my soul, young man, you're doing as much good here as my medicine." Were one to attempt to describe in detail the cheer, the recreation, the help and the sympathy which this work in the wards has meant, there would not be room in the bounds of this report. Beyond all doubt, the most important part of the work has not been the number of letters written, the gifts distributed, the entertainments provided, nor even the numbers of men visited; the importance lies primarily in the practical demonstration of what the love of Christ can mean in Christian service.

Any report of the work in Amara would be incomplete without reference to the present Commandant. It has been due in great measure to his genuine sympathy and hearty co-operation that the progress of the past six months has been made. His attitude has been well summed up in his reference to the Association emblem, "I regard it as a badge of honour."

Moving down-stream from Amara, the next scene of our work is Kurna. At the request of the Inspector-General of Communications, work was opened here in May for the benefit of the thousands of troops passing through at that time. Kurna, as is well known, is the traditional site of the Garden of Eden. Its attractiveness as a dwelling-place at the present time may be safely estimated from the criticism

passed upon it by a Tommy after a short stay: "If this be the Garden of Eden, 'taint no wonder them disciples fled!" Unfortunately, the work at this point had to be closed a few weeks after it was opened, owing to more urgent demands on our staff from points in the advanced area.

At Nasiriyeh, eighty miles up the Euphrates from Kurna, work has been continued throughout the year. The loneliness of this out-of-the-way station has made the need for our work much greater than in some of the other centres on the Tigris. The letters of appreciation received from officers commanding units in this station have been most hearty.

At Basrah, the Base, the year has seen the numbers of our centres increased to twenty, so that practically all the British and Indian camps, and most of the hospitals, are now provided for. There has also been decided development in both British and Indian departments. As in Amara, temporary accommodations have been replaced by larger permanent ones; equipment has been increased; better co-ordination has brought better efficiency; gymkhanas and football tournaments have been conducted; a comprehensive programme of educational lectures and study classes for British and Indians has been carried out; regular services have been conducted for Indian Christians; and in the British huts the more definite religious work, particularly Bible study, has been increasingly emphasized and promoted.

The canteen work in Basrah, as in all our places up the rivers, has steadily become greater. The reason for this has been that there has been a crying need for the canteens, and, inasmuch as the meeting of that need was one of the greatest services we could render the troops, we have gladly helped. Picture, if you can, a camp on the open desert amid the blistering heat or the piercing cold of a Mesopotamian summer or winter. A convoy of troops is arriving. The men are weary and travel-stained, and their empty tents are their only refuge, save one, the Y.M.C.A., and to that refuge they flock. Picture, if you can, what it means to these men in their thirst or cold to get a glass of lime juice or a mug of hot tea and some biscuits, and you will get some idea of what the Association canteens throughout Mesopotamia have meant to thousands of men daily during the past year. During a fortnight in July when the daily maximum shade temperature averaged 118.6 degrees, the canteens in Basrah dispensed drinks at the rate of over 1,000 gallons a day.

The Association headquarters in Basrah have been a clearing house for small commissions from the troops up-country and their relatives and friends in India and "Blighty." The following extracts from letters will show the nature and variety of these. A Cockney taxi-driver, now with a motor convoy on the desert, wrote: "Could you send to London and get the Y.M.C.A. to send me a picture of my missus and the kids." From a Territorial at the front came the following: "I

lost my Testament in the last push. Could you please send me another?" A missionary in North India wrote thus: "A young convert from this mission has just gone to Basrah on military service. Would you kindly look after him and help him in his desire to live for Christ?" A Tommy in the trenches, who had been struggling with bully-beef and biscuits, sent the following message marked 'urgent': "I should be much obliged if you would kindly send me a nu sett of teeth, as I cannot ete these ere biscits without them." Another Tommy wrote as follows: "Please forgive me if I am asking too much of you, but I know of no one else in Basrah or India to whom I can write for help. I have considerable leisure time on my hands out here, and ample opportunity for study. Could you possibly send me a text-book of hydrostatics?" Another wrote thus: "I have decided to surrender my life and will to Christ. Can you send me a decision card which I might keep in the little Testament received from the Y.M.C.A. in Amara?" From a village in the Highlands of Scotland came the following: "My daughter is heart-broken over the news which reached her last week that her husband has died of heat-stroke in Basrah. Could you please get her any particulars of his death, and, if possible, send a photograph of him, as we have none here?" Immediate enquiries were made of the deceased man's companions, and full particulars of his last illness, death, and burial, together with a photograph which was taken shortly before he went to hospital, were sent to the widow.

Thus, whether in the camps before Kut, on the pursuit to Baghdad, in that historic city, on the lines of communication, or at the Base, the red triangle with its message of Christian manhood has followed close behind the flag, where, indeed, it has not actually accompanied it.

"How do the military authorities regard the work of the Young Men's Christian Association?" is a question which has several times been asked. While this question has never been put directly to the military authorities, there is little room for doubt as to what their reply would be. During the year letters have been received from commanding officers of all grades testifying unanimously to their regard for the work being done for their men. The Army Commander himself has written as follows:—"It is, I feel, superfluous for me to refer to the excellent work done on all occasions by the Y.M.C.A. and so specially exemplified during the present campaign. From time to time I have visited and watched the institutions at the various camps where I have been, and I can testify most gratefully to the enormous value which they are, and to the excellent work which they do amongst the troops."

L. A. Dixon.

JESUS GLORIFIED IN FAILURE

PALM SUNDAY, 24 MARCH, 1918

Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of and be baptised with the baptism that I am baptised with?—*Mark x, 38.*

The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.—*John xii, 23-24.*

HOLY Week opens with an incident which is perhaps the most pathetic of all in the Gospel story—Christ's entry into Jerusalem on Palm Sunday. It has not the tragic awe of Calvary, or the glorious confirmation of hope that Easter brings us; it is a scene of apparent triumph doomed to lead to disaster, of high expectation which shall end in utter despair! What a contrast there must have been between the thought of Jesus as He rode into the city, and those of His disciples as they followed with the demonstrating crowd!

To the disciples, I suppose, it was a day of much happiness and relief: even Judas may have silently resolved to give Jesus one more chance. He had let slip many opportunities, of course, and of late His language had been full of most ominous forebodings and doubt. But it was all right now. The people had at last acclaimed Him as Messiah; the Holy City had received Him as its King. Soon He would put Himself at the head of the armies of Israel, the hated foreigners would be driven out or slain, and the Kingdom restored. The long waiting was over, and God's reign upon earth would begin. So they thought of triumph, as they stood on the brink of failure; they were counting up the spoils of victory, who in a few days would have earned the shame of traitors; they dreamed of crowns, while Jesus went open-eyed to the Cross!

How stupid, we say, how blind they must have been, in the face of so many warnings. And yet I believe that again and again in the history of discipleship there has been a similar gulf between the hopes of those who followed Him and His own purposes for us, and that for everyone comes once or more often the temptation of Judas. We forsook much to follow Him at the start, but it was in the hope of an exceeding great reward. He has disappointed us; let us betray Him while there is still something to be made out of it. It is at least worth making sure that we have not so misunderstood Him, lest for us also the joy of Palm Sunday be succeeded by the shame and hopelessness of Good Friday. For in many cases, while the spell of our great Leader did once touch us, and we were prepared to give up much for

His sake, we never realised how utterly opposed is His view and way of doing things to those of the world, which we so largely share; how much He asks from us, in demanding all; how absolute is the surrender of the cross.

The lesson of Palm Sunday then has, it seems, two sides: it teaches us that earthly success is often secured at the price of failure in the sight of heaven, and conversely, that God's will is often fulfilled through what men call defeat. History, past and present, is full of instances of both. Think of the war, for example. How many an individual has paid the last full measure of devotion, and learnt the secret of true glory, lying now forever where for a while he endured and fought, without romance or notable renown, and leaving some home bereaved and darkened! Such a life may bear much fruit, but what of the nation? Of the idealism with which the British people as a whole entered the war, no one who was among them in August, 1914, can have a reasonable doubt, but we cannot help recognising that a victory for the Allies would not necessarily mean an extension of the Kingdom of God, if, for instance, among the possessions of Germany transferred to us should be their intolerance and hatred! Again, I suppose that no one of us has ever contemplated the bitterness of defeat for England as a serious possibility, and is there not in that assumption a warning for us? "Blessed are the meek, for they shall inherit the earth."—"You, English, may have inherited the earth, sir," said an Indian student to Mr. C. F. Andrews, with whom he was reading the Sermon on the Mount, "but if one were to call you meek, you would feel insulted." Can we possibly claim to have understood the mind of our Master upon this point? And indeed has any nation as a collective unit yet learnt the true meaning of self-sacrifice?

Or think of the history of Christian institutions. Again and again during these days we have reminded ourselves that our Association is to be among men as one that serveth, but its very efficiency and success may most stand in its way. What of the Church itself? There is surely no organisation in the world that can compare with it for influence and prestige, but at what a cost has its triumph been secured! To the Social Democratic Federation of Germany and the intellectuals of Russia, as to Voltaire 150 years ago, it is the crowning infamy and the most formidable enemy of freedom, while thousands of working-men on both sides of the Atlantic curse what they call Churchianity in contrast to the simplicity of Jesus. And when forty-four months ago Europe was rushed into war, was not the utter ineffectiveness of the Church to prevent or even delay the catastrophe a mark of its shameful failure to proclaim the message of God to mankind.

But let us come to ourselves, and sincerely examine our own motives and expectations in entering God's service. Was there no feeling of condescension on our part, no attempt to

drive a shrewd bargain with our Maker, when we made Him the "most precious" offering of ourselves? We have heard it said that Indians are often attracted to Christian work by the hope of good clothes and nice boots; were our demands, I wonder, so modest? Riches, fame, ease, of course, we did renounce, but was there not at the back of our minds a conviction that some day our inobtrusive merit and honest work must win recognition and put our more worldly rivals to shame? With what expectations did we come to India, we foreigners? To receive—plenty of hard work, discomfort, perhaps fever and sudden death—yes, but with them leadership, deference from the "inferior" races, admiration and love? And yet if we review the lives of the great in even secular history, how few of these things were given to them during their lifetime, and how few are guaranteed by Christ! New family relationships He did promise us, *with persecutions* (Mark 10: 30), and new family cares: the one thing that the followers of Christ may count upon is the certainty of suffering.

Some of you may have heard Mr. Glover describe the scene when the woman which was a sinner came to Jesus with her alabaster box of ointment, very precious. Its cost repr sented a year's income (300 francs) for a working-man in the Roman world, and she had meant to pour a little upon His feet. But when the time came, the stopper had stuck and would not come out: she must break the bottle, or she could give Him nothing. So it is always with Christ's demands upon us: He must have *all* or nothing. We can make no conditions with Him. Our reward will be the privilege of having served Him and the opportunity for further service; there will not necessarily be any reward that we can appreciate or harvest that we can see. His own life upon earth was, as Bernard Shaw told us at Cambridge some years ago, a failure, and " the disciple is not above his Lord."

Can I summarise what I have been trying to say in a more positive form? The fundamental purpose behind all our activities is to "bring the living Christ to dying men." But how is that done? There is only way, and it is extremely simple in statement. It is done by reflecting in our characters the love of God which was in the face of Jesus Christ, by bringing to unattractive men and women the friendliness and friendship which Jesus so lavishly offered to publicans and sinners, by embodying in our own lives the utterly selfless love which brought Jesus to His Passion. "He emptied Himself, and took upon Him the form of a servant, and became obedient unto death, even the death of the Cross." That is the cup of which He drank and the baptism where with He was baptised, and to follow Him will cost us no less.

C. F. Angus.

WHAT IS WRONG IN INDIAN CHRISTIANITY?

IV. Bibliolatry.

INDIA is a land of book-worship. Hindus, orthodox and Arya, with infallible Vedas; Mussalmans, with their inerrant Koran; Sikhs, with their inspired Granth; all deeply share that curious tendency of the human mind to place revelation far back in some remote period of history, and to imagine that the days of human ignorance could alone provide the fulness of human wisdom. I do not know how far Indian Christians share this spirit; but I do know that European and American missionaries used to teach Christianity as a superior form of book-worship, and that many of them still do. Mussalmans are kind enough to say that Christians also are "People of the Book"; but they are wrong. Jews, it is true, are People of the Book, but Christians are People of the Spirit. That historical and literary criticism which had undermined, and must continue to undermine, the supposed inerrancy of ancient documents, and which has destroyed for the modern educated world all forms of book-worship, will be fatal, sooner or later, to the Arya Samaj: but it leaves orthodox Christians untouched, because our faith is laid on a person, Jesus Christ; on a Spirit, the Giver of all goodness; and on a Fellowship, the Church universal.

Of course, we have a literature, and our literature is, in various degrees, inspired. Inspiration is not a thing which began with Moses or the Song of Deborah, and ceased with the last book of St. John the Evangelist. It has existed among the saints of all religions and all ages; but pre-eminently it has existed—as our Lord told His disciples very clearly would be the case—in the Christian Church after His ascension. That inspiration will, therefore, be found most strongly marked among Christian writers; and the highest point of all will be among those saints who had the unique privilege of knowing Christ in the flesh, and of recording His sayings (the only infallible words in history), and His life; but He never tells us that even His apostles would be free from human fallibility—on the contrary He frequently pointed out their shortcomings. They were greatly strengthened after Pentecost; but even that did not make them infallible. St. Paul was quite convinced that St. Peter was mistaken, and rebuked him to his face—a fact which should warn us against ascribing infallibility to St. Peter, or to the bishops of Rome who claim to have carried on that gift.

The Church, however, was very careful in making that little selection from the apostolic writings which we call the New Testament. She took, indeed, about two centuries before the selection was complete, hesitating a great deal about two

or three books, such as the Apocalypse and the Epistle to the Hebrews. So careful was she, that the New Testament is a very small and a very perfect book—differing in this enormously from the maze of sacred writings, remarkably unequal in their mixture of good and indifferent material, which characterizes Buddhism, Islam, and the other non-Christian religions.

Nothing can be more certain than that Jesus Christ did not intend Christianity to be a "religion of a book." He relied upon the guidance of the Holy Ghost, the Comforter. With nothing of the lawgiver about Him, utterly unlike a Muhammad laying down all the details of daily life, custom, and ceremonial, He was unique among religious teachers in regarding truth as a progressively revealed thing. I will send the Holy Spirit to you, He said, "*and He shall lead you into all truth.*" The modern scientific principle, with its immeasurable triumphs, is both the result and the justification of this method.

Christ did not stop at home writing laws and maxims. He went about doing good. He trusted so utterly to the Fellowship of the Holy Ghost, that He was content to gather a handful of men together, and to leave them to go forward alone under that inspiration. The very reason why Christians have quarrelled so much about matters of Church order and religious rites, is because our Lord did not lay down definite rules about these matters. That indifference of His to lesser things ought to have been a warning to them not to quarrel and divide themselves about indifferent matters. How often Christians must have thought, "If only Christ had made these points more clear!" Well, if He had laid down laws of ceremony and order suitable to His age, they would have become obsolete before now, and we should have been their slaves, and Christianity would have become as out-of-date as the other religions. But Christ knew the heart of man; "I have yet many things," He said, "to say unto you, but ye cannot bear them now." He founded the scientific method in religion, by putting men in the right way (the writers of the New Testament always call Christianity, "*the way*"—not the Book), setting them His own perfect example, and confiding them to the leading of the Spirit of God. In a word, His method was *dynamic*. And the difference between modern science and old scholasticism, is that scholasticism held the static view of the world, science the dynamic view. The one searched among past books, the other searches in present life. The one regarded phenomena as an unchanging pattern; the other regards phenomena as a flowing river, or rather, as a growing forest of immortal trees.

So Christ never wrote—except once, and then with His finger in the dust. He went about, and answered questions, and talked to people, showing them a singular love in His power to heal and cheer them. His disciples remembered some of His most striking sayings, and repeated after His

death a few of His little wayside sermons. They also had no idea of writing books. The thought of compiling a Bible would have filled them with amazement. They would have regarded the idea with horror at its temerity, and perhaps they had seen enough of the evils of bibliolatry among the Pharisees to prevent them from desiring the gift.

So they went about preaching, and they just preached Jesus—Jesus and the Resurrection. So careless were they about written records, that the world very nearly lost the records altogether. As it is, what would we not give for a few more of those immortal little sermons, a few more of those marvellous sayings of our Lord, which are as fresh, as true, as "modern" to-day as when they were first uttered.

At length, when some had died and some had suffered martyrdom, the danger of losing the record, or of handing on garbled versions of it, became apparent. The leading Apostles for the most part still wrote nothing—it was men of the second generation, Mark, Luke, and the unknown author of Matthew, who gave us the first three Gospels: but the Apostles had jotted down a few memorabilia, "sermon-notes" we might call them, little records which some of them carried about to refresh their memories. And upon these the synoptists worked. But time had already passed; these three editors had little or no first-hand knowledge; they copied out the records which they could collect—to a large extent all working at the same document, but each adding from other sources; they fitted these together as best they could, with complete honesty but without succeeding in avoiding discrepancies in minor matters, and often with verbal differences, which prove at once their honesty and their freedom from the vices of professed infallibility or of the assumption of verbal inspiration.

Then, late in time, an aged Apostle, about the close of the first century, set himself ere he died to supply something of what they had missed in their simple records. Without St. John we could not understand the character of Christ; without him we should have lacked our imperishable theology of the Incarnation, so much did he supply of those deeper, subtler characteristics which were omitted in the brief notes and records that were the material of the synoptists. He had them before him, and he avoided repeating them, adding, as he pondered and wrote, the crowning memories of his own experience; and he finished with a cry that the biography of Jesus could never be finished, for the whole world would not contain the books that might be written.

They were never written, those books. Christianity is not a religion of a book, but of a Person. We might almost say it is the religion of the books that were never written—or rather of that Book of Life which is still a-writing. There will be much to hear when we go to heaven.

PERCY DEARMER.

THE SOCIAL EVIL*

A PLAIN TALK WITH YOUNG MEN

1. The State-Regulation of Vice and Its Bearing upon Personal Purity

There is scarcely a subject of more vital importance to a nation than the subject of its social purity, and for economic as well as for moral reasons. Realizing the demoralizing influence of social impurity upon national life and character, nations and states have thought, by the passage of laws, to regulate and control the acknowledged evil of prostitution. And because of the enactment and administration of such laws by professedly Christian and so-called civilized nations, young men have taken advantage of these regulations under the pretext that what Government legally allows is morally permissible, and with the result that young men have been led on to moral ruin, when, without the encouragement that such conditions provide, they would, in many cases, have remained untarnished by the vice of immorality.

There are governments and men who believe that prostitution is a necessary evil, that continence in young men is an impossibility; and they frame and enforce laws seeking to limit and control what they nevertheless freely admit to be a profoundly serious evil. Such laws have utterly failed to control in any degree the sensuous passions of the race; on the contrary, eminent physicians the world over believe, from the history and results of these systems of licensed vice, that while venereal disease may be in a measure limited, the vice has itself increased and continues to increase. For many years Japan has had in operation laws licensing and regulating, or attempting to regulate, prostitution, with the result that impurity, instead of diminishing, is everywhere rampant. Competent students of Japanese life lament the encouragement to immorality which the system in vogue induces, and demand abolition of the present law.

Eminent statesmen and physicians the world over are coming to see that there is only one force that can control this soul- and body-destroying evil, and that is the power of religion and education. Not state religion and national education, but the religion and education which begin with the individual soul and intellect of every man. State-regulation of vice has failed to make or keep men virtuous. It will continue to fail, as every moral movement must fail which presupposes the existence of any sin as a necessary evil. Any code of public

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* This article was originally printed in *The Young Men of India* some years ago; it is reprinted now because of the increasing need for frank attention to one of the most serious moral difficulties of young men.—Editor.

or personal conduct built on such a premise is a structure of straw easily susceptible of immoral fire, and an encouragement to passion and uncontrolled lust. A stream cannot rise above its source, and a nation is not morally stronger than the virtue of its individual citizens. The control of vice must begin in the home; it is a question for individuals, not nations; and the individual must be educated; he must understand the eternal unrelenting physiological laws of God and Truth, that the wages of sin is death, and death without respect of persons, race, or profession.

2. Impurity and Disease

You cannot dance with dynamite and expect to go uninjured, and you cannot play with vice and expect to escape venereal disease—disease that is the active cause of more physical torture, the predisposing cause of more incapacity for life's duties, and the indirect cause of more deaths than any other half-dozen non-contagious diseases to which humanity is subject. Young men given to immorality regard with composure, and often with vulgar hilarity, an infection contracted through sexual impurity, and are either ignorant or unmindful of the fearful fact that such infections are very, very frequently the beginning of a life of invalidism for themselves, and more often extreme and prolonged suffering on the part of their future wives and children. There is no wrong more cruel, and scarcely any more terrible in its physical consequences, than that inflicted upon innocent womanhood through the moral uncleanness of a degenerate and unfaithful husband, who marries while yet the victim of venereal disease or subsequently contracts it. Man suffers for his sin, and woman, too; but woman out of all proportion to man; and this while she is either the victim of circumstances or ignorance, or, if of sin, is usually the lesser sinner of the two. Men profess to be chivalrous towards women, but the most degenerate, the vilest and the most bestial of men are those who, knowing that they harbour in their system any form of venereal infection, transmit the same to innocent womanhood.

There are young men everywhere who consider themselves gentlemen and yet are persistently guilty of such deplorable bestiality. Medical authorities are generally agreed that seventy per cent. of the diseases of womanhood are the direct or indirect result of venereal infection, diseases which are also the commonest causes of sterility, premature child-birth, and the destructive disorders of infancy; diseases, too, which frequently reduce the mother to a state of permanent invalidism or irremediable illness. And the saddest and most unfortunate feature of social and civil laws against the evil is, that they condemn first and punish most the wrong party—the frequently helpless and often ignorant, if not innocent, woman; while the morally degenerate, brutal, bestial man escapes the ostracism of society and the penalty of civil law. The effect of all this upon posterity is

only too obvious, both in the physical weakness which infants must inherit, and the consequent unequal battle by which such children must begin life. From the standpoint, therefore, of desirable personal health, from the viewpoint of the home, its peacefulness and sanctity, for the sake of the healthfulness of motherhood and maternity, and the physical strength of posterity, if for no higher reasons, man's duty as a man is the observance and maintenance of personal moral purity. Personal purity is developed by the laws of health, of society, and of God; and he who ignores these laws does so at his peril.

3. Helps to Personal Purity

(1) There is no help so sure and no incentive so helpful as the help of Him who was Himself pure, and the incentive of living to please Him who said, "Blessed are the pure in heart, for they shall see God." The garrison of Christ's possession and lordship over life is the only really safe fortress against the onslaughts of vice—the subtle seduction of a sensuous nature. Give Christ the right of way, and personal purity will take care of itself.

(2) Cultivate pure thoughts. Read only pure books. Eschew unclean writings; cultivate that habit of mind that accepts as manly only that which is morally clean. Fight the devil of unchaste and morbid curiosity. Remember that moral strength is not conferred by indulgence in immorality or sensuous pleasures. It is not necessary to "sow wild oats" or to taste sin in order to appreciate its penalties. The strongest moral characters are not those redeemed from lust and license, but men of untarnished virtue, whose spotless character is ever in revolt against vice, and whose chastity is a perpetual rebuke to things unclean. Christ was strong because He was pure. He knew no sin, and because of His sinlessness the sin of impurity hid its head in shame in the limelight of His transparent purity. Cultivate, therefore, a repugnant attitude toward all things unclean; set your affections on things holy; seek clean companionships and ask help from on high.

(3) Don't trouble about the loss or attainment of what men call "manhood." Manhood will take care of itself, if you take care of the man. Young men are often deluded and ensnared by quack advertisements in newspapers and circulars, exploiting the virtues of so-called "manhood restorers."

These papers often attempt to describe the symptoms of sexual debility, incontinence, etc., and make the healthy and innocent believe themselves to be suffering from serious sexual maladies. Many a young man has been lured into immorality by the advertised immunity from, and cures of disease which the exploiters of these drugs profess to confer. These men are enemies of health and purity; their advertisements are a delusion and a snare. Eschew them totally. They are a decree of the devil that preys upon ignorance and youthful

credulity, and many are the lives that have been shattered and blasted by reading them. A body free of disease and full of physical strength needs no "manhood tonic"—such a body is the safest security, the only guarantee against the loss of procreative manhood. Given a sound, healthy body, and nature will provide the rest in preserving all that is vital and essential in physical life. Again, beware of testing your manhood. Here is another hidden rock on which young men make shipwreck of their bodies. Such "testing" is unspeakably dangerous. There is no physiological law demanding it. You can't improve on nature's laws, but you can aid nature, not by unclean indulgence, but by manly muscular exercise and the maintenance of regular healthful habits. Don't coddle yourself. If introspective and in doubt about such matters, seek the advice of a reputable physician; open your heart only to men of clean life. Don't consult men whom you know or suspect to be impure; their experience may determine your ruin. The antidote for uncleanness and unclean thought is not the poison of impure experience. Don't "compare notes" with men of unchaste life. Don't meditate on impure suggestion. Lastly, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on those things: "keep thyself pure" and expect God to guard thee from evil.

4. A Word to the Physical Directors of Y.M.C.As.

Such men have an unusual opportunity in the fight for social purity—an opportunity that involves serious responsibility. The object of Association physical culture is not merely the making of athletes; it is the development of physical strength in order to attain moral purity.

The chief end of the gymnasium is the generation of virtue. To this end directors of this department should be versed in sexology. They should be informed of the nature and consequence of venereal disease, and should use such knowledge in helping men in their fight against sin. They should speak plainly to their classes, they should warn and exhort men about the evils of uncleanness. In a recent campaign against social impurity in a western country, much good was accomplished by lectures given by physicians to university men, and on subjects which have too long been regarded as unfit for discussion in meetings. And a campaign of education is needed in India, where the sin of immorality is often regarded in the light of a necessity, if indeed it is not a part of religion. Plain speech is wanted to counteract among men what in some Indian families is often a subject of household conversation. Scores of young men are going to the devil through sin and lust for want of moral and physiological education. They need to be taught the hygiene of continence and the danger of indulgence; and every possible opportunity to impart such knowledge should be

made use of. Again and again young men have either written to the writer for advice or consulted him, and with the common statement: "If I had only known: I had no one to instruct me." Therefore, it behoves every teacher of young men to speak out, to deal faithfully, and men will be found who want to be told, who want help and the help which you may give.

> "Be strong, we are not here to play, to dream, to drift;
> We have hard work to do and loads to lift;
> Shun not the struggle, face it,
> 'Tis God's gift."

W. J. Wanless, M.D.

AN ADEQUATE PROGRAMME FOR A LARGE CITY ASSOCIATION

AT the outset, let us consider the importance of the city Association in its relation to the movement as whole. The city Association must always be the backbone of our work. I believe that during the next 25 years we should lay special emphasis on the development of the Associations in the large cities of India, if the movement is to vitally affect the religious life of the nation.

We all recognise the strategy of the student work. There is no question but that in the past it has been proper to lay special emphasis on the development of student Associations. We must depend largely upon them for our leaders. Student work, however important, can only be of the greatest value as it indirectly contributes to the needs of young men in the normal walks of life. The large city Associations must be the centre of our work, because of the fact that there we find concentrated all the needs of the men. In the large city temptation is likely to be most severe. Vice is always at its worst. One finds there the strongest men and the weakest. The population of a city is fed by men from the country and small villages. The most lonely spot in the world may be on the streets of a great city. For sometimes a man is most alone when least alone, and least alone when most alone.

The importance of the Association in the large cities is further emphasised by the fact that the bulk of our financial and moral support must come from the large cities. It is there that we have the best opportunity of utilising the European population, whose support is essential for the successsful development of our work in India.

What is the future of the Indian cities? Their importance will rapidly increase during the next quarter of a century. As the industrial life of the people develops, there will be a corresponding increase in the population of the cities. It is, so far as I know, a universal fact that the development of industrial life involves the building up of large cities. As the needs of India increase, and as her desire for manufactured articles becomes greater, many more of the necessities and even the luxuries of life will be manufactured locally. The possibility also of developing in all the large cities electric power will mean a new day in India. A few days ago, in talking with a man whose judgment is to be trusted, he expressed the belief that within 20 years the population of Bombay would double. One who is familiar with her present social and economic conditions will tremble when he thinks of that time.

The Y.M.C.A. can never be a panacea for all the ills of a city. Neither is it its duty to assume direct responsibility for improving housing conditions, eliminating vice, creating higher standards of living, and many other desirable improvements in the lives of the people. But if we have a proper conception of the message of the Gospel, we must realise that no problem which affects the physical, mental, and spiritual welfare of young men can be consistently ignored by us. All these things create the condition in which we must do our work with the individual man, and through him bring to bear an indirect influence on the problems of the modern city.

We are all familiar with the types of work which may be conducted in a city Association. And what I shall say will not be new or startling.

The first essential is that someone have some definite convictions. Somebody must believe something. He, or they, must believe something about Jesus Christ. He, or they, must believe something about the needs of men. There must be some definite conviction as to the efficacy of prayer in solving these needs. Somebody must believe that the Young Men's Christian Association is called of God to translate these ideals into realities, and that it may be used in an effective way in helping men to lead a more abundant life. The possession of these convictions on the part of an irreducible minimum of *one* helps to create in an Association the proper religious atmosphere. It makes easy the sacrificing of one's own pleasure and comfort for the sake of serving others. With this sort of atmosphere it is not incongruous for a physical director during the Week of Prayer to devote a few minutes at the beginning of a gym. class to prayer. These convictions differentiate the Association from all other clubs. In such an Association the secretary, finding it necessary to expel a man from the hostel and going over the matter carefully with him, may close the conversation with a quiet religious talk without the man considering it a farce. This religious atmosphere also makes it possible for a committee, presided over by a man who is not himself an orthodox member of the Church, to open the meeting with prayer. If we have the proper religious atmosphere we need not feel called upon to open every function with prayer in order to avoid the suspicion that the Association has been handed over to the powers of darkness.

An adequate Association programme includes opportunities for men to participate in definite Bible study and devotional meetings. And what is more important, some time must be given, on the part of those who have convictions on the value of personal religion, to talk personally with men whose religious life and moral standards need strengthening.

Most Y.M.C.As. began their work in the early days with a social and reading room. Any city Association will naturally plan for this very useful thing. My observation of the Associations in India leads me to believe that the next

thing which has in the past been considered essential is a hostel. Practically no modern Y.M.C.A. building is erected which does not provide living quarters for men. This has been demonstrated to be a sound proposition. It gives us an opportunity of coming intimately into touch with young men who might otherwise live in undesirable boarding houses, where temptation is likely to be very severe.

It is an easy thing for us to allow our hostels to degenerate into sleeping places, in which case they become one of our greatest liabilities rather than an asset. We must not be fooled in the belief that we have necessarily done a good thing by erecting a building where young men may sleep. A poorly-managed hostel adds colour to that oft-repeated expression, "Familiarity breeds contempt." I once heard a general secretary say that the last man he would call upon for co-operation is the man living in the building. The chances are, a boarder had reported a grievance to that secretary and nothing had happened. It may be that the presence of bugs in the man's room was announced without any attendant loss of life. We cannot undertake to cultivate our hostel men intellectually and spiritually if we have failed to provide for their physical comfort. Otherwise our words are as sounding brass. When a man is hungry what he wants is a potato and not a Greek root. No man ever listens to reason on an empty stomach.

The operating of a successful hostel depends largely upon: (1) carefully interviewing the men before they come into the building, in order that they may know exactly the conditions under which they accept the Association's hospitality; (2) efficiently taking care of their material needs; (3) if they are permanent residents giving them some responsibility in regulating their *internal* affairs.

One of the most important features of a city Association's programme is a strong physical work. The wonderful way in which the Association has promoted wholesome athletics and recreation among young men, and demonstrated that a man may at once be a good athlete and lead a Bible class, or a good swimmer and not swear, has been one of the secrets of its influence and success. I have heard of no Association in India which boasts of an adequate physical work. I know of several physical directors whose work is fearfully handicapped because of lack of equipment. If an Association in a large city is to be successful in its physical work, there must be adequate physical equipment. Athletic fields and tennis courts must be available in order to render our out-door athletics permanent and regular. The Associations in India, in their attempt to co-operate with outside agencies such as schools and colleges in introducing physical work, have certainly taken a step in the right direction. But we must be careful that this outside work does not eliminate the possibility of promoting an adequate programme of physical training and culture for our own members. It would seem

that if the idea of physical work is to catch on in India to the same degree as it has in the Philippine Islands and China, it will be necessary for us to put on some clean-cut demonstration as to what may be done along physical lines among our own members.

Any trained physical director will tell you that an Association physical department without an adequate gymnasium and a swimming-bath is worse off than a man with one leg. In the near future it is to be hoped that some Association which has the vision will either add to its present building, or, in erecting a new building, will provide for a modern gymnasium and an indoor swimming pool such as has proved so successful in Manila, whose tropical climate is not unlike that of India. This will give our physical directors heart, and will enable them to feel that they are not merely beating the air. Outdoor athletics will never give us sufficient personal touch with our members to enable our physical department to contribute to Christian character to a satisfactory degree. Physical examinations, health talks, and a hundred other types of physical work, depend quite largely upon getting men regularly to visit the building.

It is hard to imagine a large city Association without a strong educational work. We should carefully look into the possibilities of educational work, both because of the needs for education in India and also because it will greatly strengthen our hold on the community. In China and Japan, the Association finds perhaps its greatest opportunity in connection with its educational classes. An Association which I visited in Japan a few months ago has enrolled in its Educational Department more than 400 students. I was told that 65 per cent. of the students during the last four years had become Christians. The missions in India see in educational work a great strategic opportunity. Is it not possible for us also to develop strength in this direction? The educational work at Lahore would seem to indicate the possibilities along this line. The nature of the educational work, of course, will depend upon the needs and the openings. In some of our cities classes in Hindustani have been organised for Europeans, classes in tailoring for crippled Indian soldiers, and now in Bombay arrangements have been completed with the G.I.P. Railway Company, whereby educational work on a fairly large scale is being undertaken for the hundreds of apprentices. The average large city in India should have from 300 to 600 young men regularly coming to its buildings for purposes of study.

I have already emphasised one of the first essentials in an Association programme—a proper religious atmosphere and the provision of opportunities for our members to engage in Bible study, devotional meetings, and personal work. Our religious responsibility is not disposed of, however, with the provision for the needs just mentioned. We must always keep before us the fact that it is easy for our relation to the

Church to become a historic one rather than a vital one. I have heard some of the secretaries who have recently come to India express a disappointment in the church life of the country. They have felt that the churches are not as strong as they expected to see them. I am thinking especially now of the churches which are primarily for Europeans in India. Of course, one should bear in mind that he is contrasting the churches found in a non-Christian land with those where Christianity is the accepted and universal religion. Is it to be wondered that the Church for Europeans in India gives one the impression of being comparatively weak? This condition may constitute a challenge to every secretary to identify himself with some church and help contribute to its welfare. How often do you suppose the average clergyman in India has some of his members come to him and offer to do any job which he may assign them? Is there any reason why every secretary should not be definitely identified with some church and have some job, however small, in the promotion of the work of that church? Church membership should mean something more than attending services and listening to sermons and music. That is all very good. But unless we can develop to a greater extent in our church life the idea of personal service, the Church will never take the place in India which it ought to take. It is open to every Y.M.C.A. secretary to set an example in his own Church in some way such as I have indicated. The doing of Association work does not, in my judgment, excuse us from doing some church work.

In most city Associations there are those who have come to town who have been members of Churches at other points. They may be living in our building or we may have become acquainted with them in some way. Should we not make it a part of our regular programme to see that all such men are properly introduced to the Church of their choice? We should see to it that men living in our buildings dig out of their trunks their church letters and place them with some local Church.

We should also be careful in respecting the regular church services in so far as our activities are concerned, and so far as is possible be careful not to arrange meetings on special days of the Church of England. A young man told me, the other day, that he preferred going to the Y.M.C.A. meetings rather than to Church. He meant this as a compliment to the Y.M.C.A., but I could not take it that way. I felt that I was under obligation to do something somewhere or somehow which would show that young man that he needed the Church and that the Church needed him. The Association should aggressively co-operate in any general movement on the part of the Church along the lines of evangelism.

No Association programme is adequate in a large city unless some systematic effort is being made to utilise every available force in the community in the interests of young men. There is no Christian man in the community who is

not potentially a friend of the Association. In many cases the passive interest of men should be aroused until they are actively participating in some phase of our work. Every Association should work out some plan whereby, in a systematic though not in a mechanical way, all such men are properly cultivated. Recently an Association paper was criticised because in it appeared the statement that an Association in that city is one of the most cosmopolitan men's clubs to be found in India. The criticism was directed against the general proposition, that the Association does interest men on its committees who are not definitely and avowedly Christian. It certainly is true that the Association should never become so enamoured of the idea of identifying with it men of great influence that it would neglect the spiritual side of the work, or would in any sense compromise its principles. There is no better way to cultivate men's interest in our work than to give them something to do. In attempting recently to thank a man for some work he was doing on one of our committees, he said, "No thanks are due to me. It is a privilege to be doing this work. I have never done anything of this kind before." I have recently heard it said, regarding a man who was at one time the president of a large Association, that his interest in spiritual things was largely due to his connection with that Association as president. Although no man would take service in an Association primarily for the sake of self-improvement, yet it is a striking fact that any man, regardless of his position, who does an unselfish piece of service benefits by it himself almost, if not quite, as much as the man for whom the service is rendered. The Association has a great responsibility along the lines of developing men in Christian service.

Of course, it is not an easy thing to do. It is far easier for one to do a job himself than to get anyone else do it. But the secretary who considers it necessary to do all the jobs himself will soon be working at a one-horse job, and will be allowed to do the whole of the work himself, which after all will not be much. In giving every man something to do in the way of committee service we should always be sure that the job is worth doing and that it is practicable.

As we think of the programme for a city Association we must also think of a wise policy of publicity which will be adapted to the needs of the local Association. We should not hesitate to advertise our wares among those who should profit by some of the privileges which the Association offers. We should also let the public know what the results of our work are, and not hide our lamp under a bushel. In large city Associations it is generally considered that some sort of a publication is helpful and desirable. If an Association undertakes to publish a paper, it should make sure that that paper is a credit to it. It should either be good or it should not be published. We should not send out a weekly or monthly reminder to our friends of the fact that we are

slip-shod and careless in our methods of work. We have all seen papers that have not been a particular credit to the Association nor to the movement. Instead of calling for commendation, they sometimes call for an apology. We can make a great deal of personal letters to men who have been interested in the Association, never missing the opportunities to do specific things which would appeal to individual men, although it may be only a small matter.

A note of warning should be thrown out regarding our publicity. We should be careful not to over-advertise. Some Associations spend most of their time advertising and less of their time doing the work. I recently heard a definition of a "Highbrow." A highbrow is a man who is educated beyond his intelligence. The "highbrow Association" is one which advertises beyond the merits of its work.

We often hear of Associations in other lands whose buildings are daily crowded with men, and by contrast we wonder why our own buildings are not similarly crowded. I know an Association fairly intimately which has an average daily attendance of 2,200 men and boys. Perhaps the secret of its success lies in the fact that it offers so many different privileges to its membership. I believe that it is quite true that if that Association offered no more privileges than are offered by the average city Association in India, the attendance would be much less than is the case in our Indian cities. Let me quickly enumerate some of the reasons why 2,200 men and boys visit that building daily. The lounge offers a comfortable and attractive place to meet friends; chess and draughts are available. Some men come because they enjoy playing billiards. Others because they like to swim. Others come because they want to take a shower bath. Still others come for the sake of the gymnasium class. Many more because they enjoy playing volley-ball. There is the Turkish bath and the barber shop. Still others come to use the bowling alleys. The attraction of the handball courts would have been sufficient to bring me to that building regularly. Between 500 and 600 people come because of a well-managed restaurant. Others come to attend the Bible classes, while others come to participate in a fellowship supper where strangers are particularly welcome. Motion pictures on stated occasions, concerts, lectures; groups from the labouring classes to hold the annual meetings of their relief organisations. More than 500 young men come regularly each week to attend the educational classes. More than 200 men come in and out of the building daily because it is their home. Six hundred members of the Boys' Division come for many of the reasons already mentioned. Many of the men who visit that building every day find that in it practically all of their physical, intellectual and many of their spiritual desires can be satisfied. When one enumerates the things which attract, the wonder is that more do not come.

The Association in a modern Indian city must study the needs of the men, and endeavour to concentrate at one point

as many things as possible which may contribute to the needs of the men. While passing through Tokyo I visited one afternoon the great department store which they have there. Every floor seemed to be crowded with all sorts of people, the reason being that it offered so many different things for sale. We cannot in an Association programme announce a Bible class and an occasional social and the use of one tennis court, and expect people to flock to the building. As I have already intimated, it is a great compliment to the management of the Association that their membership is as large as it is.

Every city Association should look forward to the time when it will be self-sustaining. I mean, when no money will be required for running expenses from outside the city. No Association should ever hope to be self-sustaining so far as its income from members' fees is concerned, An Association which is self-sustaining is not doing as much work for needy young men as it should. Our motto should be: "Progress and poverty." Most Associations find it easier to live up to the latter part of this motto than to the first. The building up in a community of a spirit of public confidence in our work is a matter which requires a generation of time. That confidence can be shaken, to a greater or less extent, on comparatively short notice. An Association which is not prepared adequately to take care of its accounts, and which does not operate on a definite budget basis, will never permanently command the confidence of the community.

Every large city Association owes it not only to its future, but also to the movement in general, to see that all its work, especially its accounts, is efficiently cared for. The Associations in a great country like India, and I may say throughout the world, will rise or fall together. The standing which the Association has in one place commends it to another. A few days ago there was handed to me the following letter:—"Dear Sir, On behalf of the —— Company I enclose herewith a cheque for Rs. 500, which I shall be grateful if you will use in helping to make our soldiers comfortable during their stay in Bombay. A few days ago, when passing through Durban, I had every opportunity of seeing the good work your Huts are doing there. If you carry on along the same lines, our men will indeed have cause to bless you. I also enclose a cheque for Rs. 100 as a personal contribution to the same object." This indicates how the Association at one point benefits from the good work being done at other points. Here again let me emphasise the strategic importance of the work in a large city due to the general effect its programme has all over the country.

As I indicated a moment ago, it is a great thing to carry on our work in such a way that men have confidence in us. Very recently I received without solicitation a letter from a man as follows:—

"Dear Sir, I beg to enclose herewith a cheque for Rs. 100 as a donation to the Y.M.C.A. work. Please devote

it to any work the committee may think advisable. I don't want to make any conditions that will tie the hands of the committee, as I feel certain that, small as it is, in your hands it is bound to do good." That confidence is worth preserving. It cannot be preserved by putting it in alcohol or covering it over with sugar. The only thing that will preserve it is the continual performance of our work in a thorough and efficient manner.

Thus far I have said nothing about an adequate programme for the various groups of men in a large city. We claim to offer not only a complete programme for the whole man, but a complete programme for every man. The Association in the city of Chicago is not covering the field, although it has more than twenty branches and 40,000 members. It has made great progress in adequately covering the field. When we think of the 600,000 or 700,000 men in Bombay of Association age, and then think of a membership of less than a thousand, we must feel that we are only just scratching the surface. The Association should not limit its programme to any one class or element in the community, but rather should it undertake to do some work among several of the most likely elements, in order that its work may always be well-rounded and not be open to the criticism that it exists for any particular classes of the community.

There is a work to be done in the average large city among the European element. In many respects the Europeans in India are neglected. Some months ago a bride and groom arrived in Bombay from England. Upon leaving their small village in England the vicar urged them immediately upon arrival in Bombay to call at the Y.M.C.A. and the Y.W.C.A. The husband works at night. The wife was seen at church one evening by one secretary of the Y.W.C.A., who introduced herself to her. The next afternoon one of the secretaries called upon her. There is much that might be done for this element in the community of the large cities of India.

Much as we may lament class division, we are bound to recognise it and make the best of it. Special buildings for the various elements of the community may be desirable, although the differences between communities should be minimised as much as possible.

We have never apparently begun to work in India among the industrial men. It may be a long time before this will appear to be one of the most likely possibilities. In most large cities in India are many university students. Every city Association, wherever possible, should develop a strong student Branch and endeavour to create a close connection between town and gown. It should be emphasised that students do not begin to live when they receive their degree. They are living now. The Association should endeavour, to some extent at least, to tie them up to regular problems of the city Association, especially along the lines of social service.

A few of the interested laymen and secretaries in a city Association should aim at developing a few additional leaders every year. It should be our endeavour to get a few new men tied up to our work in more than a nominal sense. I recall now an educational secretary of a large Association, who spent three years at that point promoting the work. He enlarged the classes and put the department on a strong footing financially. He did a great many good things, but the biggest thing he did was to interest a leading citizen in the educational work, who became chairman of the educational committee. He became so interested in the work that he made a special study of the educational problems of the city, and was so familiar with the department that later he was able, amidst all his professional duties, to act as educational secretary for a few months until a permanent man could be secured. It was almost worth three years of an educational secretary's time to interest that one leading layman in the work.

With this large array of possibilities before a city Association, we would naturally be wondering how these things can be accomplished with such a small staff and when the difficulties are so great. What should we do first? How shall we divide what is good and desirable from what is best and necessary? We recently received a petition from the men at a certain barracks in Bombay, asking us to take over their mess and run it for them. We appreciated the compliment and would like to have responded. We were tempted to do so. But our better judgment prevailed, and we declined because we felt there were other needs which were more important. The secretary, as well as the Association, must decide which things should be done immediately, and should not take on too heavy responsibilities and risk the possibility of failure in the promotion of most of them.

When we face the problem of an adequate Association programme for a city Association in India, we may ask ourselves the question: "Is it a human task or a superhuman task?" The answer is, "It is a human task only possible of attainment through the appropriation of superhuman power."

L. C. HAWORTH.

EDITORIALS

At the recent Annual Conference of Association Secretaries, held in Matheran, a full report of which we hope to give in a later issue of this Magazine, one of the main sessions was devoted to the consideration of work for boys, resulting in a unanimous conviction of the necessity of an immediate advance in this department. Boys suggest possibilities. They have in them so much promise, either for good or ill, but mainly, we believe, for good; they are so open to idealistic appeals; they have such stores of energy; they so need to be kept busy! On another page we have mentioned that 100,000 boys in the United States went forth "on their own," each to earn ten dollars (Rs. 30) for the War Work Council of the Association. They did not get it from their wealthy fathers; they did not beg it; they worked for it, each boy for his own. What a wonderful asset every country has in its boys! And India, as much as any other. Boys in India are not different in essentials from boys of other countries. They will respond just as truly to a firm, unwavering belief in them. Let us all, in all possible ways, give the boys a real chance, and learn by experience what they can become and do.

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An early number of the *Young Men of India* will be devoted to Indian Music.

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Occasionally, in the sums of money which are given to the work of the Y.M.C.A., there comes a cheque which brings with it an unusual amount of cheer and "heartening" to those who are responsible for securing the funds. It is not the size of the cheque which brings this particular sensation (though large cheques do seem to have a peculiarly energizing power!), but something that lies behind—something of real sacrifice and Christian thoughtfulness. Perhaps it is from a group of children in a Sunday school, who would like the money distributed among the children of Indian soldiers. Or, as in the case now in mind, it comes from poor Christian women working in the lace and embroidery industry, women who have thus given one-seventh of a month's earnings and also the money usually spent for the Christmas treat, amounting in all to Rs. 316, so that comforts might be given to the Indian wounded in Mesopotamia. Our specially warm appreciation goes to the givers.

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As a very slight recognition of the services rendered our Training School by the Council and Staff of the United Theological College, Bangalore, as well as because of our interest

in the success of the college itself, we are glad to publish the following notice:—

The entrance examination for the admission of new students will be held on Friday, the 26th April, 1918. Applications should reach the Principal not later than April 8th. Application forms may be had from the Principal.

Ordinarily no student shall be admitted to the regular course of study in the college who has not completed the course of studies required for the intermediate examination of an Indian University. Candidates who have passed an examination not lower than the Intermediate examination of an Indian University, or, in the case of Ceylon students, either the London Matriculation examination or the Cambridge Senior Certificate examination, are admitted without further literary test.

All others are required to pass an entrance examination with a view to ascertaining whether their knowledge of the English language and their general education are sufficient to enable them to profit by the college course of instruction in theology.

All applicants must present satisfactory certificates as to conduct and character, and pass an examination in Biblical knowledge.

For the Scripture test no special portions are prescribed. The examination is to be a general test of the candidate's Scripture knowledge.

In the English test there will be two papers.

I. (1) An essay on some subject bearing on Christian work in India. (2) A passage of English prose to be translated into the candidate's vernacular.

II. (1) An essay on a general subject. (2) The substance of a piece of simple theological literature to be put into the candidate's own words.

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Our contributors this month are:

L. A. Dixon, General Secretary of the Y.M.C.A. in Mesopotamia;

Rev. C. F. Angus, Fellow of Trinity Hall, Cambridge, and Acting Principal of the Y.M.C.A. Training School, Bangalore;

Rev. Percy Dearmer, of London;

Dr. W. J. Wanless, of the Presbyterian Medical School and Hospital, Miraj;

L. C. Haworth, General Secretary of the Y.M.C.A., Youngstown, Ohio, U.S.A., and formerly General Secretary in Bombay.

ARMY DEPARTMENT

IN INDIA

On Christmas Day, at Burhan, Chaplain Petter, of the Church of England, administered the holy communion and held a parade service in the Association tents. A watch service on New Year's Eve brought over 100 men together in the same place. Mission study is

Burhan

BURHAN Y.M.C.A. CAMP

On left, Reading and Writing Tent; centre, Games; right, Secretary's Quarters; at extreme right, not visible in photograph, Prayer Tent.

also provided for; before the "Yorks" left in January, a daily class was held for many who were interested in the work of missions.

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Colombo

Special efforts are made in Colombo to serve the Australian troops passing through, particularly because the secretary for the Army Branch, and much of the funds for maintaining the work, come from Australia. Every soldier, before he lands, learns of the Y.M.C.A. through a brochure handed him on board the boat, and giving all the information he needs on arriving in a strange port. After the route march the troops finish at the Echelon Barracks, immediately in front of the Army Y.M.C.A. They are then dismissed and make a heavy charge on the Association Hut, waiting patiently in line for their needs to be met. At the side window hundreds of cables are received for transmission to Australia. The writing table on the verandah is jammed with men addressing letters and parcels to

their home folk, and the huge mail box fills rapidly, which means that after the troops have gone a big job awaits the censor and his volunteer staff. One consignment of letters comprised seventeen large mail bags, all posted at the Y.M.C.A. At the refreshment counter four volunteers from the Royal Garrison Artillery, assisted by four servants, dispense cakes, soft drinks, cigarettes, tea, souvenir books, and other soldiers' requirements. This tension lasts without a break for three or four hours, and every man is at last satisfied. The bugle sounds the "fall in," the men file out, and then one views with satisfaction the chaos of the Hut; hundreds of bottles adorn the billiard table, which had been covered with a waterproof cloth. Fresh stocks are ordered for the next lot of men, and so it is that the Army Association is ever ready at the shortest notice to serve these men in every possible way.

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The following anonymous letter has been received by the secretary at the Cooperage Camp, Bombay:—

Bombay

"I thought you might be interested to know of some of the agencies which are doing their bit in England to provide the necessary funds to keep the Y.M.C.A. work going. By this mail I received a letter from my sister, who has a school in a large rural district at home. I will quote you an extract from her last letter. She says: 'You will be glad to know we are doing what we can to help on the good work of the Y.M.C.A. Last week, Oct. 20th, we held a social and sale in aid of the funds. All sorts of presents were sent, from a pig to a pigeon, the funds benefiting to the extent of £60. I got on the platform and read your last letter, in which you state the work the Y.M.C.A. is doing at the Cooperage Camp, Bombay. The applause which greeted the statement showed how interested those assembled were. They were interested to know that it rained in Bombay at times. (I think in this letter I referred to the fact that the Y.W.C.A. ladies were storm-bound during the monsoon.) We moved a vote of thanks to the ladies in Bombay for what they were doing to cheer up the men so dear to those present, adding that they envied those ladies in their work.' Continuing the letter she says: 'My children were not to be outdone by their elders, and they came to me to ask if they might be allowed to hold a sale at the school for the Y.M.C.A. I said they might, and for a fortnight we had a very mixed assortment of goods to classify. The collection fairly astonished me. On the great day the children brought live animals as well. We had lambs, chickens, rabbits, dairy produce, fruit, in fact, the collection was as varied as picturesque. The exhibit which caused the greatest enthusiasm, and which secured a record price, was a screen covered with envelopes from all the various fronts, and all marked with the Red Triangle. These had been sent by the

various members of the Forces to their friends, at home, some 400 in all. The proceeds of the sale totalled £40. The Y.M.C.A. have now sent us a letter to show how much our weekly subscriptions amount to, and great excitement greets the total each Monday. The school has an average attendance of about 200.' "—*Bombay Young Men.*

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Allahabad

During the Kumbh Mela, a series of excursions for soldiers has been conducted by the Allahabad Association, with a view to enabling the men to see and study this very interesting place of Indian religious custom. Twenty soldiers generally go together, accompanied by a few missionaries or others, who can explain the things seen.

AT THE NEW YEAR SOCIAL, CANNANORE

Calcutta

The Bengal Presidency Brigade, which has for some weeks been in camp at Madhupur, has furnished the Calcutta Association another opportunity for usefulness. The Y.M.C.A. tent, with its usual facilities for writing, reading, singing, games, and good cheer around the camp-fire, has been filled every night. Out-door games have also been carried on, and the hymn-singing on Sunday nights has been limited only by the number of hymns on the hymn sheet. Secretary Whetstone has been in charge.

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Rawalpindi

A mission study class on Monday night, discussion class on Tuesday, mid-week prayer meeting on Wednesday, cinema on Thursday, lecture on Friday, and Saturday left free for concerts, formal or informal, games, etc., has been the busy weekly programme

at West Ridge, Rawalpindi. On Sundays there are Bible classes and services, which are always well attended. Lt.-Col. Gaunt, of the Gordon Highlanders, presided at the lecture on "Indian Ascetics," given by Dr. Farquhar.

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"The Y.M.C.A. have undertaken work of a secular nature for the patients at the Labour Corps War Hospital at Dadar, in which there is an average of about 1,000 men of all Eastern nationalities. A recreation shed has been very kindly provided through the generosity of Messrs. Phatak and Walchand, and also a full-sized Empire cinema machine. A small committee has been

Dadar

RANGOON ARMY Y.M.C.A.

Rambling Club at the great Reclining Buddha at Pegu, Burma. This statue is 181 ft. long and 45 ft. high.

formed of local Indian gentlemen. This committee has formed itself into three small groups, who are responsible for visitation of the sick men, and assisting them by writing their letters or advising them in their correspondence. The Y.M.C.A. have provided a full-time secretary, a B.A. graduate of the Canadian Mission College at Indore. The recreation shed has been suitably furnished, and through the kindness of the Red Cross Society an ample supply of games, writing materials, etc., is provided. Frequent wrestling matches take place between local professionals, and theatrical dramas and Hindu entertainments. The committee are doing their utmost to collect suitable literature in the vernacular and pictorials of all kinds for the amusement of the men. Gifts of this nature would be heartily appreciated by the committee, as well as donations from Indian gentlemen toward the work

they are endeavouring to do for these Labour Corps men. A special programme was arranged for the men on Christmas Day, commencing with wrestling matches, a magic performance, sleight of hand tricks, then a distribution of sweets, fruit, tea, and cigarettes, and a special cinema show during the evening. Well over 1,000 men were kept constantly amused and happy during Christmas Day. The members of the committee devoted practically the whole of their Christmas holiday to this work. The necessary funds for this special day were generously provided by the Red Cross Society."—*Times of India.*

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Wellington

Activities have continued during the cold season at the camps about Wellington: Range Camp, Kaity, and the Canara Centre. At Range Camp the Sunday evening song services and Wednesday evening Bible class have gone on steadily, with much profit to those attending. Among other activities have been lectures, debates, billiard tournaments, whist drives, a camera competition, and on Christmas afternoon a series of in-door competitions. At Canara Centre the secretary is giving a series of popular lectures on "Mesopotamia in 1918 B.C.," six having been planned as follows: (1) The People and the Land; (2) Babylonia; (3) The Nations; (4) The Civilization of Palestine and the Life of the Cananites; (5) Assyria: (6) The Hittite Empire. Where possible, the lectures are being illustrated by extracts from the ancient chronicles and by specimens of cuneiform writing.

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WITH THE EXPEDITIONARY FORCES

India in France

We are glad to reprint the following letter from the Rev. A. W. Macmillan, of the London Missionary Society, Gopiganj, from *The Chronicle*, the monthly magazine published by the L.M.S. in London:—"Here I am home on leave, and as I look back upon the past four months, they have been so full of varied experiences and opportunities for useful service, that I am eagerly anticipating returning to the Western front again.

"My work for the Y.M.C.A. has been in various places, but all the while in an area of devastated country from which civilians are excluded. At one time I have been at a Hut that has been erected amid the ruined dwellings of a fine historic town; the piano in use there was taken from a German dug-out and had three bombs hidden within it. At another time our marquee was in a magnificent garden, so near to the trenches that we sometimes had huge shells bursting around us. The house was but a heap of debris; but the currant and raspberry bushes amid the shell-holes were determined to 'carry on' with their special duties, and we were glad!

"Not far from this place, our next marquee might have been seen on the edge of an extensive wood, which afforded excellent cover for the troops.

"Then I spent two months amid the rusty barbed-wire entanglements of a place where the fighting had been terrific before the enemy was finally dislodged.

"All this while I was busy amongst both British and Indian troops. The aim was to make the place more than a canteen, to provide well-supplied newspaper-tables, fixing the papers to slanting boards in public library style; also to start a lending library, and in this the L.M.S. kindly helped with a contribution towards the hundred books I was able to leave behind.

"There were services, entertainments, and lantern lectures.

"In England it is hard to realise what grand opportunities there are in our Y.M.C.A. centres for deputation work. We have almost virgin soil, and I have not only found the men ready to listen with close attention, but at times eager to purchase literature, such as study circle books and the 'Yarns' series. Copping's pictures, too, have been very useful, both as lantern slides and as picture postcards.

"I shall never forget a weary soldier staggering into the tent one day, fresh from the trenches and covered with mud; and then the trench-stare faded from his eyes as he took from his pocket a portrait of his wife, and of his thirty-months-old girl, who was too young to walk when he had last seen her. His face lighted up radiantly as he told me he was going on leave next week, and I pressed into his hand a 'Hope of the World' greeting card to take to his little girl as a souvenir from the Front, less gruesome than some that reach England.

"As for the Indian soldiers, I feel I cannot admire them sufficiently—for their fine physical appearance, well-acclimatised and hardened, for their wonderful skill in their profession, and for their patient endurance after three long years in a foreign land. They knew they were sure of a welcome at the Y.M.C.A. The General was most anxious to assist in every possible way, and kindly sent an extra Hut, which was used as a reading and recreation room for Indians.

"How heartily those brave warriors respond to the friendly touch. I remember going to see a thousand Moslems at a great open-air prayer-meeting on their 'Id' day. In their rejoicings at the ending of the Rámzán month of fasting, nothing would please them but that I, too, should partake of their hospitality.

"It was just the same with the Sikhs. I had several hundred come along to an Indian sing-song one evening, and the following week, the 'guru,' or priest, attached to their regiment invited me to the camp at the time of a religious service. One man played the harmonium, borrowed from my tent, another sang the verses of the 'bhajans,' and the congregation joined in the choruses. Presently, the 'guru' stepped

across and asked if I would kindly give 'fifteen minutes' updesh' (or an address) 'before beginning the lantern lecture, especially warning the men against wine and immorality when the time should come for them to settle in winter billets.' I was much impressed by this request from a Sikh 'guru' to a Christian missionary, and gladly complied. Some two or three hundred men sat silently in the open on yon battlefield, as I began with the question, 'What is the Y.M.C.A.?' and after telling of Sir George Williams got them to see that the Y.M.C.A. has been, and is, more than a mere canteen, and is a very real help to young men exposed to temptations when absent from home restraints. The next morning I was surprised to have man after man come to the tent and thank me for that 'updesh'!

"After happy months with the Indian soldiers, I spent the last week before 'leave' visiting centres where Indian coolies are living and working, and this was the most wonderful week of all! In returning to France to organise a new piece of work among these Indian coolies, I shall be taking up a most interesting task, and one full of tremendous possibilities. What is the situation?

"Scattered over miles of desolate country, where the villages have been literally pulverised, and the shell-pocked land is like the surface of a rough sea, there are many colonies containing thousands of India's working classes.

"We have nearly a eleven different races, ranging from the restless Afridis of the N.-W. Frontier, to the long-haired Burmese, the noisy Hindu and Moslem of historic plains, the aborigines of the Indian jungles, the Bengali from the steamy swamps, Christianised tribes from Shillong, and the 'head-hunters,' or weird-looking Nagas, from the higher mountains of Assam.

"Excluding the Burmese and Assamese, all the remainder are acquainted with Hindustani, and I was able to address hundreds, night after night. At one place, I spoke to a crowd of nearly 2,000 for an hour. It was in a large brewer's yard, my magic lantern being upon a huge beer-barrel; possibly a brewer's yard has seldom been put to a better purpose than on that thrilling occasion.

"After a lantern entertainment among several hundred jungly Santáls, the Colonel remarked, 'I can see you love these people; just feel at liberty to come into their camp and move amongst them whenever you like. The sort of thing you have done for them this evening will cheer them up wonderfully.'

"Yes, that is what we shall endeavour to do—cheer these thousands of men who have volunteered to cross the perilous seas, have left peaceful villages and a sunny land, and will have to endure the solitude of a ruined wilderness and the horrors of a cold and dreary winter.

"What a privilege to have the task of bringing brightness, cheer and comfort to these needy thousands!

"The task is more attractive and urgent when we recollect that a few thousand of these coolies are Christians. Indeed, the proportion of Christians to the whole is both startling and gratifying. We are likely to be entrusted with the religious care and oversight of these men. I have already counted up representatives of ten different missions, but we feel ourselves to be 'one in Christ' and far removed from 'isms.'

"At one Sunday evening Hindustani service there was one man who had the unmistakable stamp of the Salvation Army upon him, which could not be suppressed either in the prayers or the choruses! The next day I visited one of our Almora Christians. His delight at seeing me knew no bounds, and we dived into a dug-out, where he prepared a midday meal for me, and we talked together, down there below ground, of the glorious mountains and the friends in Almora we knew so well. He told me how he had been greatly impressed on the voyage from India by the part-singing of sacred music by the Lushai Christians from Assam, and then went on to tell of hundreds of Santál Christian aborigines near by, for whom he is anxious to have us arrange services.

"Two days after this I addressed a few hundred Khassia Christians through their pastor, who interpreted.

"To me it was a most impressive meeting. The hearty singing of 'All hail the power' was followed by an earnest prayer by the pastor, Shai Rabbu. After that it was easier to speak as Christian to Christians, with a freedom and liberty never permitted among Hindus and Moslems in France.

"And what does it all mean? That these thousands of Christians are exposed to various trying circumstances, and we have to do our utmost to keep them thoroughly loyal to Christ, to endeavour to send them back even stronger and better Christians through their visit abroad, and that these bright lads may be led to seek help and inspiration that shall fit them to become leaders in their churches later on! Many come from our Mass Movement areas; indeed, the mission field has been brought to France in a very real sense.

"I am hoping to find a score of vernacular-speaking workers—about eight are already in view—and we shall do our best in the coming months to provide warm, attractive Huts, with plenty of music, regular magic lantern entertainments, classes for those desiring to learn some English, and services for the Christians. If my recent experiences have taught me anything at all, they have taught me a new Beatitude, 'Blessed are they that cheer, for they also shall be cheered.'"

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A Commanding Officer in France, at whose centre two L.M.S. missionaries have been doing Y.M.C.A. work, said: "Since you men came here my crime sheet has gone down ninety per cent."

Dr. Datta writes from France that a house in Paris has been rented by the Association for the use of Indian officers from the Army. It was opened on Sunday, November 4th, by one of the Divisional Generals. M. N. Chatterjee, a student of Harvard University, is in charge. Sanction has also been received from the Secretary of State for India to publish a newspaper for Indians in France.

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East Africa Notes

Specializing in Chas. Chaplin films is one of the features of the Y.M.C.A. work in East Africa. "Gee, I do like Charlie," a soldier was overheard to say recently; "he is the only person or thing which can make me forget the taste of quinine." Not a small boon, either, in a land where the taking of five grains daily is a G.R.O., and where it must be taken before an officer in the morning 'Quinine parade.'

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Capt. Cherry Kearton, the famous photographer of big game and of wild animals in their native haunts, has been lecturing in the various Y.M.C.A.'s on "Photography Across the World." His recent series in Dar-es-Salaam was so popular that it was repeated for sisters and officers.

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More than 5,000 persons saw "The Battle of the Somme" film during the week in which it was shown free by the Dar-es-Salaam free cinema in the Y.M.C.A. On the officers' and sisters' night, the entire staff of G.H.Q., Base, and Hospitals were present. Parade shows for native troops were held three times, so that the film was shown eight times in a week. It proved one of the most popular features the Y.M. had provided.

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A concert party of men attached to various departments in Dar-es-Salaam so pleased General Headquarters staffs and the Base Commandant that they proposed that the group be sent on tour of the Y.M.C.A. in East Africa, and this is now being done.

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The manager of the military railways in East Africa, Sir William Johns, and the local R.T.O., dropped in unheralded to the regular Wednesday night debate recently in Dar-es-Salaam, when the subject was "Government Ownership of Railways."

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Swahili, the language of East Africa, is so comparatively easy to learn that classes in the subject are popular features of Y.M.C.A. work. The Director of Military Labour recently requested that all his N.C.O.'s should be permitted to attend.

PHYSICAL DEPARTMENT

In the October, 1917, issue of the *The Indian Journal of Medical Research*, there are two very interesting articles which our readers should be interested in: one by Sir Leonard Rogers on "Treatment in Leprosy," and the second by Lt.-Col. Clayton Lane on "Ankylostome Inquiry in the Darjeeling District of India." In the first, Sir Leonard Rodgers tells of his experiences and successes with a preparation of chaulmoogra oil. The results on the cases cited show that in all the course of the disease was stayed, that in all some improvement occurred, and that in several was the improvement marked, so much so that the patients themselves felt they were cured, though a cautious medical practitioner is not yet willing to pronounce it final. All know what an awful scourge this dread disease has been for thousands of years, and how it has defied all attempts to overcome it. The recent experiments and their success again put new hope into the world, and we trust that medical science will soon be able to perfect its work, and that hope may be changed into final success.

In the second, by Lt.-Col Clayton Lane, we have the final report on an inquiry that has been proceeding for some two years into the question of the prevalence of "hook-worm" among the coolies on the tea estates in Darjeeling. The result shows that, as in most tropical lands belting the globe, India (at least the Darjeeling Dist.) is infested with this disease to a very large extent. The inquiry shows that among 22,448 persons this disease was prevalent among more than 60 per cent., and the author goes on to say that "this consideration justifies the opinion that in the plains of India the percentage of infection varies from 80 up to as much as 100, according as conditions are less or more favourable for transmission. This would mean that over 250,000,000 of people in India suffer from a worm which, by eating up the red blood cells, takes away from the people that much life and energy, and renders them weak, inert, inefficient. The worm lives in the soil, being deposited there in the fœcal discharges from man. After developing and growing, it again comes back to man through the dirt on his hands, through drinking water, or food; or, stranger to say, it will fasten itself to the skin of the foot or body, and bite its way into the circulation of the blood, and thus come back to the intestinal tract. So the cycle of re-infection goes on. The body can be rid of the disease by proper treatment with thymol and other anthelmintics, and re-infection may be prevented by proper sanitary arrangements in regard to the excreta, the careful preparation of food, the boiling and filtering of water, and the wearing of suitable foot covering. The report goes on to give details for the

erection of privies, suitable and inexpensive; this fact should be brought to the attention of those who employ labour in any large numbers, either agricultural or industrial. The report also states that a large percentage, up to 40 per cent., of the school children in European schools, are infected, and that there exists a considerable amount of infection in the "Domiciled Community" in general. Such a condition cannot be disregarded by those who have the interests of this community genuinely at heart.

* * * * *

Outline of House or Hostel League Sports for Asso-ations, Mission Schools or Hostels

1. Divide all boys into two groups: Seniors 15-18 years, Juniors 12-14 years.

2. In each group choose four or more captains of teams, according to the number of boys in the group, allowing about fifteen boys to a team; *e.g.*, ninety-six boys in groups would require six captains of teams of sixteen.

The captains should be good leaders rather than star players, and have the confidence of other boys.

3. Call the captains together to choose their teams. Put before them the list of players, or all the boys in a line: the former is better, as the choosing will then be done in private.

Give the first choice to the poorest player of the captains, second to the next poorest, and the last choice to the best. After each has chosen a player, the last one will take first choice of the second round:—

e.g., Captains	1	2	3	4	5	6
	—	—	—	—	—	—
choice	6	5	4	3	2	1
,,	7	8	9	10	11	12
,,	18	17	16	15	14	13
,,	19	20	21	22	23	24

and so on, until all are chosen. Let each team choose a name and a uniform or badge.

Events.

4. The teams thus constituted will then compete against each other in various sports for the all-round championship of the school in their respective class or hostel.

(*a*) *Suggested Sports:*—Football, cricket, hockey, athletic sports, and any others advisable. Let all play, if possible.

(*b*) *Suggested Athletics:*—(1) *Relay race* (all boys of each team up to the number of the smallest team), distance 60 yards Junior, 80 yards Senior, each boy. (2) *Club Hustle Race* (through legs). (3) *Tug of War.* (4) *Standing Long Jump Relay:* Teams line up as for running; first boy of each team takes standing long jump, then second boy of each team toes the heel mark of his predecessor and jumps, the third boy jumps from the second's mark, and so on. The combined distance of all the jumps will determine the winner. (5) *Weight Throwing Relay.* Same principles as long jump relay: throw the weight backward over the head, heeling the

mark. (6) Other events will suggest themselves: Swimming, for instance.

5. *Points for Winners.* For *team games* allow 2 points for a win and 1 for a draw. For *Athletics*, if four teams, give 4 for first, 3 for second, 2 for third, 1 for fourth; if six teams, give 6 for first, 5 for second, etc., according to number for teams.

6. Make every boy compete, no matter how poor a player he is.

7. *Schedule.* Use the league method of scoring, *i.e.*, each team to play each other team in each sport.

Example: 6 teams.

Teams	1	2	3	4	5	6
1		1	13	4	15	9
2			7	10	5	14
3				2	11	6
4					8	12
5						3
6						

Order of Matches. Dates to be Filled in.

Conduct all the sports concurrently.

8. *Records.* Keep on the bulletin board a score sheet, showing the standing of the teams each day. This promotes interest and enthusiasm.

9. *Trophy.* Get the subadar or other prominent citizen to donate a trophy—silver shield, banner, or cup—suitable for annual competition. The former is preferable, as small shields containing the names of the winning teams can be added to the border each year.

10. *Field Day.* As a grand finale there might be held a general athletic sports meet (for each group), to comprise all the regular events, running, jumping, etc., in which points could be given for 1st, 2nd, 3rd in each event (*e.g.*, 5, 3 and 1). Each boy's score to go to the credit of his team, and individual prizes to the winners of each event.

11. Make the captains into a board of referees, responsible for the conduct of the matches.

H. G. BEALL,
Y.M.C.A., Hyderabad, Deccan.

IN INDIA

Mr. E. Parthasarathi, Educational Secretary of the Madras Association, has recently published a book, called *Questions and Answers*, based on Pitman's system of shorthand. The book contains nearly 400 select questions, together with Government examination papers on "Principles" covering several years in the Elementary and Intermediate grades; and on "Elaboration of Notes" for the Intermediate and Advanced grades. The author's long and successful experience as a teacher and as head of the Madras Y.M.C.A. School of Commerce makes the book of more than ordinary value. The price is Re. 1-4. Postage extra.

Madras

The former "Graduates' Club" in the Madras Association has come forth with renewed vigour from its period of "innocuous desuetude," under the name of the "City Club," with new officers and a new programme. There are about fifty members.

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Mr. M. G. Brooks, general secretary for Colombo and provincial secretary for Ceylon, has made a tour among the Ceylon Associations since his return from furlough, and reports encouragingly of the situation in most of the centres. A new building is in course of erection at Uduvil, and at Navaly a splendid little building has been finished. In Galle, great improvements have been made in the building, which is most conveniently situated and is kept spotlessly clean. The Kandy building occupies a most beautiful site, facing on the lake and with Race Park in the background, and with its picturesque Kandyan design makes a very attractive and popular Association centre. At Moratuwa, Mr. H. L. de Mel has given the use of a building and grounds for a Public Library and a Y.M.C.A. combined. Unfortunately, it has not yet been possible to secure the lease for the building site in Jaffna.

Ceylon

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Hitherto the Colombo Association has had a system of "full" and "limited" membership, but this has now been discarded for a variety of reasons, such as the difficulty of collecting arrears of membership and the consequent loss of money owed, the large amount of book-keeping necessary, etc. Hereafter there is to be but one type of membership, which will admit men to all the privileges of the building *except those controlled by a department requiring a special fee.* For instance, the regular membership will

Colombo

not include gymnasium privileges, nor those of the Forum, nor those of the athletic clubs. If a man desires to take a part in any of these activities, he must join the special club or department and pay the fee of that department. In most cases these will be fairly low, being fixed by the members themselves and designed to meet the budget drawn up by the club, and no more. The Board has set a limit of Rs. 12 a year for the special fee of any department. With regard to the general membership fees, the Central Branch has adopted a double scale, Rs. 6 and Rs. 10 per annum. There is no distinction made between these two classes, except that of ability to pay. The expenses of the Association are met only to the extent of about one half by the fees, the balance being largely made up by donations, and the Committee of Management felt that members

TWENTY OF THE MEMBERS OF THE FIRST CO-OPERATIVE CREDIT SOCIETY ORGANIZED BY THE FIRST Y.M.C.A. RURAL WORK SECRETARY IN THE PANJAB.

who are able to pay the larger fee should be given the opportunity of doing so. In addition to these two classes, the Bambalapitiya Branch has added a still lower fee, Rs. 3 for boys and student members, since the committee there felt that these members are unable to pay as much as those who are earning their own living.

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Rural Work in Panjab

The first Branch of the Y.M.C.A. Rural Work in the Panjab has recently been started in Martinpur, District Gujranwala, a Christian village in the area of the United Presbyterian Mission. A co-operative credit society has been formed by the secretary, Mr. Hira Lal, who has had several months of training with Mr. Swamidoss in the south, and for the past few months has been learning co-operative methods in the appropriate offices of the Panjab Government. We trust that

the Rural Work will prove as timely and valuable in the Panjab as it has in other parts of India.

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Rangoon

A small number of Scouts, under Patrol Leaders Lawson and Cozin and the Scoutmaster, left the Y.M.C.A. on Thursday, January the 5th, for a few days' scouting practice at Letkokon, a little village on the sea coast in the Hanthawaddy District facing the Bay of Bengal. Mr. W. F. Grahame, I.C.S., kindly placed his launch at our disposal, and it was a happy party that steamed down the river, singing songs accompanied by Scout Ford's concertina and Scout Lewis's mouth organ. The first item in practical Scout craft was to prepare tiffin and, later on, dinner on board. This was ably accomplished by Patrol Leader Cozin

FIRE LIGHTING PARADE

and Scout Asgar. Letkokon Creek was reached at dusk, and anchor dropped for the night. Up at dawn the following morning, we made our way up the creek in *sampans*, arriving at the bungalow at about 10 a.m., the Scouts having carried their own baggage from the head of the creek, a distance of about one and a half miles. A complete programme of Scout work was carried out each day, including bathing, parade twice a day, scouting games and practices, night scouting, route marches, fire lighting, and cooking on the march. Perhaps the most valuable work was the cooking for the whole party, which was carried out entirely by the Scouts. Excellent curries of all kinds were made, as well as dressed crab, fried fish, prawn cutlets, etc. Patrol Leaders Lawson and Cozin and Scout Asgar deserve special mention in this connection, all of them qualifying for their Cook's Badges. On the last evening in camp a map-drawing

competition was held of Letkokon, a short report on the village to be attached. All the Scouts entered for this, and some very good maps and reports were handed in. Patrol Leader Lawson won the first prize, with a very good map and report. A short study of the life of David was conducted each evening, concluding with family prayers; and physical drill was held each morning at 6-30. The expedition was very much enjoyed by all the Scouts, and was from a health point of view very beneficial and invigorating. All the Scouts expressed their desire that another such outing might be arranged during the summer vacation.

A REST BY THE WAYSIDE

Poona

The City Branch, Poona, has issued another attractive folder, giving its programme for the ensuing four months. This time the *piece de resistance* is a series of studies of great personalities, including Sir Rabindranath Tagore, Booker T. Washington, Mr. Lloyd George, M. K. Gandhi, President Wilson, and Mr. Gokhale.

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Bombay Technical Education

The Bombay Board of Directors has appointed Mr. Edward W. Potter as Educational Secretary, to have charge of developing classes for apprentices in the G.I.P. Railway shops at Matunga and Parel, and evening classes in the Procter Branch building.

Mr. Potter has had wide experience in training boys along technical lines. He studied at the University College of South Wales and Monmouthshire; served as head draftsman on the B. & M. Railway, was master in the City and London Institute, Finsbury Technical College, under Professor W. E.

Dalby. In 1900 he became instructor in civil and mechanical engineering and mathematics at the Ceylon Government Technical College, Colombo. After a full term of service there he joined the staff of St. Andrew's Homes, Kalimpong, where for five years he had charge of engineering classes.

The G.I.P. Railway is arranging for classes to be conducted in the company's time, which will make it possible for a large number of young men to get the benefit of the instruction. Bonuses will be given to each apprentice who passes the final examination.

There is a great demand for skilled labour throughout the country, and the railway companies are alive to the necessity for increasing the supply of trained men. It is believed that the step now being taken will lead to further developments, whereby the opportunities for apprentices to receive technical training will be considerably increased.

The record of the Association in developing the educational work for working men and boys is remarkable. One of the features of the work for the troops in France and England has been educational lectures, given by men of the highest qualifications. Before the war there were more than 300 Associations in America conducting educational classes, in which 78,000 different students were enrolled; 2,500 paid teachers were employed to teach these classes.

The Bombay Association is exceedingly fortunate in being able to take up this important piece of work at a time when trained men are exceedingly hard to find, while the need for the work itself is being recognized more and more.—*Bombay Young Men.*

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Kunnamkulam

The anniversary meeting of the Kunnamkulam (Cochin) Y.M.C.A. and the prize-giving of the Sunday school connected with it were held early in January under the presidency of J. W. Bhore, Esq., I.C.S., Dewan of Cochin. A special pandal was erected for the occasion on the Association premises, which were tastefully decorated. Mrs. Bhore gave away the prizes to the successful pupils of the Sunday school, and Mr. H. C. Herman, Provincial Secretary for Madras Presidency, gave an interesting address on "Some Aspects of the Y.M.C.A. Movement." Over 800 persons listened to an attractive programme and to the reading of the annual report, which showed substantial progress throughout the year. A subscription list was opened in the meeting, and Rs. 1,250 was promised toward the Association building fund.

The Kunnamkulam Association is to be heartily congratulated for its work during 1917. At the beginning of the year its membership stood at 96; at the close, 228. The large increase, brought about by a membership campaign, comes mainly among the Associate membership, no less than 122 Associate members being added—a fine testimony to the spirit existing among the various sections of the population of

the town. There were no withdrawals or removals in the membership during the year.

In its religious work Kunnamkulam surpasses many an Association in far larger places. Alternate devotional meetings with short addresses and intercessory prayer meetings were held every night except Sundays throughout the year; five Bible circles met weekly; open-air preaching was conducted on Sundays either in various parts of the town or in the surrounding villages; much personal work was done quietly; eight village conventions were held in as many villages for the deepening of the spiritual life; evangelistic work has continued at Chelakkara, where a night school for pariah boys has also been conducted; there are seven branches of the Sunday school with twenty-four classes enrolling 292. This Sunday school started with five pupils, at a time when there were only two other small Sunday schools in Kunnamkulam. Now there are over 1,000 boys and girls engaged in Sunday schools connected with various religious denominations in the town. Sixty-three pupils were sent up for the All-India Scripture Examination, of whom fifty passed, four being placed in the Honours class. A special week of evangelism was held in April, and a series of meetings in connection with the Week of Prayer for Young Men in November.

Eleven lectures and one debate formed the literary programme for the year. An annual sports day at the end of May has already been described in these columns, and went far towards overcoming certain prejudices in the minds of many of the townspeople against games and sports. It is likely that the victory in volley-ball over the Calicut Y.M.C.A. also helped in this regard! Several social meetings have been held, and two night schools were carried on. Two consumptive patients were sent to the Madanapalle Sanatorium, the larger part of their travelling and other expenses being raised for the purpose by the Y.M.C.A. In response to a petition of the Local Service Committee, Government sanctioned the killing of stray dogs suspected of rabies. Nearly eighty dogs were killed. All this work, and much more which we cannot mention for lack of space, involved an expenditure of somewhat over Rs. 900 for "running expenses." The year ended with a credit balance of Rs. 96.

With its field of over 5,000 young men in the town and the surrounding villages, the great need is an adequate site and building. We trust 1918 may see the fulfilment of this desire, and that the band of young men who have been working so faithfully and efficiently may thus be enabled to render still larger service to the community.

REVIEWS OF BOOKS

THE CONDUCT OF BRIEF DEVOTIONAL MEETINGS. By Paul Micou. Association Press, New York.

It is not often that a book comes to one's notice that so fully satisfies a long-felt want as does this slight, but pregnant, volume from the pen of Paul Micou, who was, until recently, the Secretary for Theological Seminaries of the Student Department of the International Committee of the Y.M.C.A. It comes in a day when those churches that are given to the use of time-hallowed liturgical forms are experimenting with new types of service, as evidenced by the "Fellowship of Silence" movement, in which Anglicans and Friends are drawing together in vital communion, and by the sanction recently given by the Bishop of London for the use in the Church of All Saints, London, on a particular day, of the communion service according to the order of the first Prayer Book of Edward VI. At the same time, many non-liturgical churches are confessing and eradicating the barrenness of much of their former worship through the publication and use of such books as the American Presbyterian Book of Common Worship.

Mr. Micou's book will be of real assistance to both parties in furthering this *rapprochement*, having in view as it does those small, informal gatherings of the members of many communions for which new and partially experimental forms of worship are needed, combining both liturgical and extempore elements, in which all may unite. In his introduction Mr. Micou affirms that "the devotional heritage of the past can be moulded by the modern spirit into a service free from rigidity and formalism"—a statement of which this little book furnishes the latest proof. The first part contains a concise analysis of the elements of worship, which the author finds to be thirteen:—Silence, Invocation, Exhortation, Confession, United Petition, Praise and Thanksgiving, Reading of Scripture, Statement of Belief, Call to Prayer, Prayer, Blessing, Hymns, Posture. The author aims to show the importance of each element in a successful, well-rounded service. The second part, of less value perhaps, suggests various types of service, such as Prayer, Song, Meditation and Silence.

These two parts are really introductory to Part III, in which the author has been at great pains to collect and arrange for us those Practical Aids for Devotional Meetings through the use of which any number of varied and inspiring services can be constructed. Scripture sentences and passages, prayers of all kinds, ancient hymns and canticles, creeds, doxologies, and modern hymns are either given at length or indicated, with suggestions as to their use on appropriate occasions.

This book may seem superfluous to some clergymen, for whom all this material was the stuff out of which their seminary courses on public worship were made (although many of them will welcome a compact manual of this nature), but the Christian layman on whom frequently devolves the conduct of a small devotional meeting will find the book invaluable, and confess a real debt of gratitude to its author.

H. A. W.

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THE HEART BENEATH THE UNIFORM. By J. Glenelg Grant. Morgan & Scott, Ltd., London, E.C., 1917.

The book is written by the Hon. Treasurer of the Cardiff Sailors' and Soldiers' Rest, with the objects, (1) of acquainting the public with the many efforts which have been, and are being, made by this institution; and (2) of enlisting sympathy and co-operation in the continuance of the same.

The book is a series of twelve biographical sketches of soldiers and sailors of outstanding interest who have visited the "Rest," or whom the author has met or heard about. Some of the sketches are very good, especially that of "Jock," or Corporal John Burnett Cownie. The naturalness and force of this Corporal's Christian life appeals to one, and the story of such lives is the best answer to the question, "Can a man be a Christian in the army?" The simple testimony by "Jock"—"I have a very hard struggle at times to keep straight, but I love the Christ who died for me, and He gives the victory"—has deep significance, especially when one has read about his earlier days of defeat.

"Jock's" attitude on certain questions is also helpful to the soldier in India. Regarding coloured people, with whom he was placed, he wrote: "The black is not a bad sort of customer if approached from the proper side. He is only nasty when made so."

And "If the public realized the temptations with which soldiers are faced, they would not shut them out of their homes as they do."

"Jock" went to France, and was killed while leading others in trying to find a machine gun. A friend, just before he left for France, said to him: "You are too good to be shot." "Too good to be shot," he replied, laughingly, "why, that is all I'm living for! I shall be satisfied if, at the end, it may be said of me, as Mark Antony said of Brutus, 'Nature might stand up and say to all the world, this was a man!'"

The book will repay reading for any who want to know more about "The Heart Beneath the Uniform," and it is also a tribute to the work of the institution which publishes it.

J. H. F.

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THE SECRETARYSHIP OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

This book has been prepared by the secretarial bureau of the International Committee of Young Men's Christian Asso-

ciations. It is a timely publication, in view of the remarkable growth of the Association during the past few years. Athough thebook is not an exhaustive treatise by any means, it gives in a small compass a good preface to the "significant calling." Those who wish to enter the secretaryship of the Association will be abundantly benefited by reading it. The first chapter, on "A Vocation with a Future," puts before the reader powerfully the objective of the Association. It is taken from an address delivered by Dr. Soares to the Chicago Association College. In the chapter there are paragraphs relating to the departmental activities of the Association and the qualifications necessary for one to be an efficient Association secretary. In the second chapter, which is taken from the book by C. K. Ober, the functions of the secretary are detailed very clearly. There is also a chapter on the importance of the Association secretaryship to the movement and to the public at large. It is a wonderful book, considering its size and the amount of material that has been condensed in its pages.

Some details of how to enter the Association are given at the end of the book, but it refers largely to the Association secretaryship in America.

It will be worth while for any young man to read the booklet, which will give him an idea of the immense possibilities of the Association and its great ideals. J. R. I.

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COMMUNITY WORK. By Frank H. T. Ritchie. Association Press, 124 East 28th Street, New York.

The book is divided into fifteen chapters, with an appendix. The first five chapters deal with the nature, origin, and general principles of Community Association work. "Community Work" is a form of Association work suited to a field where, for local reasons, a standard city building is not at the present time feasible or desirable. A simple experiment was tried in a small community of 12,000 in America. As they could not raise enough funds to erect a suitable building and meet the expenses of management, they planned to work an Association on a "non-equipment basis." The committee works in co-operation with the home, the church, and the school, and utilises the buildings that belong to them.

The success of this experiment led to its introduction to many small towns and suburbs of great cities. The diagrams in the book splendidly illustrate how the Association has been concentrating its work in big cities, and has hitherto neglected small towns with a population of, say, five thousand to fifty thousand. Now the Association has discovered the way to develop the work in those places.

This system has changed the perspective of Association work. "The tendency of the Associations in the past has been largely to take the boy at the adolescent period and provide a place where he might go for inspiration, training, and wholesome preparation." But it is now coming to recognise

"that the boy problem is fundamentally involved in the social, economic, and religious problems of the age." Community Association work consequently takes into account all the forces that create the environment—when it deals with its members. In this attempt it not only brings together the different agencies, but also helps them to fulfil their special functions adequately and satisfactorily. Here there is no question of a conflict between existing institutions, but only good will and co-operation. Chapter V discusses the essentials of true leadership, and deserves careful reading. Chapters VII to XII give suggestions for organising an Association, and also directions to the secretary, the committee, and the Board of Directors. The need of a balanced programme is emphasised. Chapters IX and X ought to be read attentively. A very detailed programme is worked out, showing the points of contact with the home, the church, and the school, and explaining how undue emphasis on one aspect at the expense of the other may be avoided. Those who work in India should be careful in adapting these methods to Indian conditions. The home, the church, and the school in India are different from what they are in the West.

Chapter XIII consists of the resolutions that were passed in the Chicago Beach Conference (1914), Garden City Conference (1915), and the Conference at Atlantic City (1916). Chapter XIV is a list of organisations for the study of social questions, and the discovery of remedies that exist. This list reveals the admirable number of institutions that exist in America for the amelioration of suffering. A great demand is made on the secretary or the social worker when he is asked to be in touch with all these institutions. The bibliography at the end of the book is useful and fairly exhaustive.

K. K. K.

All books reviewed can be ordered direct from the Publisher or from the "Association Press," the publishing department of the National Council of the Young Men's Christian Association of India and Ceylon, 5, Russell Street, Calcutta.

RECENTLY RECEIVED FROM THE PRINTERS

Asoka, by Dr. J. M. Macphail, Bamdah. (The Heritage of India Series). Paper, As. 8. Cloth, Re. 1-2.

Challenge of Present Crisis, by H. E. Fosdick. Indian Edition, paper boards, Re. 1-8. American Edition, paper boards, Re. 1-12.

Indian Painting, by Principal Percy Brown, Calcutta. (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-2.

Kanarese Literature, by Rev. E. P. Rice, Bangalore. (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-2.

Life's Clinic, by Edith Houghton Hooker. Indian Edition, paper, As. 6.

Rational Sex Life for Men, by M. J. Exner. Indian Edition, Reprint. Paper, As. 6. Cloth, As. 12.

Social Principles of Jesus, by Walter Rauschenbusch. Indian Edition, paper, As. 12. American Edition, Art Leather, Rs. 2.

Things that Make a Man, by Robert E. Speer. Indian Edition, paper, As. 2.

IN THE PRESS

Meeting the Master, by Ozora S. Davis. Indian Edition, paper, As. 12. American Edition, Art Leather, Rs. 2.

Samkhya System of Philosophy, by Professor A. Berriedale Keith, Edinburgh. (The Heritage of India Series.) Paper, As. 8. Cloth, Re. 1-2.

Second Mile, by H. E. Fosdick. Indian Edition.

Thirty Studies in the Life of Jesus Christ, by Edward Bosworth. Indian Edition, paper, As. 10. American Edition, Art Leather, Rs. 1-12.

Anyone ordering in advance, to be sent by V.P.P., a single copy of every book published during the year, whether separately by the Association Press or jointly with other agencies, either in English, or in any vernacular, or both, will be given 25 per cent. discount.

STUDENT CHRISTIAN ASSOCIATION
OF INDIA AND CEYLON

Secretaries:
A. A. PAUL, B.A., VEPERY, MADRAS
J. N. BANERJEI, B.A., 26, TINDEL GARDENS ROAD, HOWRAH

The Aim and Basis of the Association is to lead students to accept the Christian faith in God—Father, Son, and Holy Spirit—according to the Scriptures, to live as true disciples of Christ and to be loyal members of His Church; to deepen the spiritual life of students and to promote the earnest study of the Scriptures among them; and to influence students to devote themselves to the work of extending the Kingdom of God in India, Burma, and Ceylon, and throughout the world.

Christian Students and the Indian Church*

St. Paul, in speaking to the Ephesians about the philosophy of the plan of salvation, says about our Lord that He was given to be Head over all things to the *Church which is His body*, the fulness of Him that filleth all in all (Eph. 1: 22). And this not in mere metaphorical language. For in the parallel passage in Colossians, before speaking of Christ that "He is the Head of the Body, the Church" (Col. 1: 18) he speaks of Him as the "image of the invisible God" (Col. 1: 15), the same image in which man also was once created (Gen. 1: 27). We can, therefore, get a glimpse of the relationship between God and the Universe by an observation of man himself—what the man (Purush) is in his limited body, that in very reality is God in His unlimited Universal body, the Universe of things visible and invisible. The "Purush," the "I," is defined as that which lies stretched out from the top of the head to the sole of the feet, permeating every part of the body and calling every part his own, but transcending every part of that body. This conception of the Universal Christ is not one that will lead to pantheism, for though "I" am in every part and atom of my body, no part of me is that "I." I transcend my body, and call the foot my foot, the hand my hand. Hurt my foot, *I* am hurt; hurt my hand, *I* am hurt; persecute the body of Christ, *He* is persecuted. "Why persecutest thou *Me?*" He asked Saul.

God is not merely Omnipresent but Omni-quickening. He is the life of all that lives. And in Him "we live and move

* Free use has been made in this paper of a previous paper prepared by me some years ago.—P. V. K.

and have our being." The body is made up of organs, and every organ is made up of tissues, and every tissue of cells, innumerable living cells that live and move and have their being in the living body. What these cells are in our body that every member of the Church is in the body of Christ. Physiologists tell us that in the little joint of the small finger, taking only the blood that is in it and taking only the red corpuscles in that blood, there are more than 300 millions of them—living cells—as many as the total population of India. There is nothing strange, then, in speaking of the Church as the body of Christ. The idea put before us by St. Paul is truly magnificent, and the more we think about it the more we are lost in the simplicity and the profundity of it. Every one of the cells has a function to perform, not for its own sake but for the cosmic whole in which it lives and moves.

If only it is realized that Christ's body is one, and that we are living cells of that one body, all living for, and only for, all the rest, and all contributing towards the good of that one whole, the problem of our work and ministry will be solved once for all. There will be no more talk of *helping* the pastor, or helping the Church, or helping one's neighbour. The hand does not boast of philanthropy when it has removed the thorn that hurt the foot, or when it has lifted food to the mouth; the mouth has nothing to boast in that it has received and chewed the food for the whole body far in excess of what that organ required for itself. Each organ gives *all that it is* and *all that it does* to the whole of which it is a part, and receives in turn its due share of all the products of all the labour of all the other organs. Such is the human body, and such is the body of Christ. Such is the work of every living cell in our body, and such is the ministry of members in the Church.

Though perhaps this fact is familiar to us in theory, we find it difficult to yield to its intensely practical issues. To see Christ hungry in the hungry man that meets us. To see Christ thirsty in the thirsty man that waits to be satisfied by our supply! Yet it is so, and He would say so. "For *I* was an hungred, *I* was thirsty, *I* was a stranger, *I* was in prison." When we realize this, our whole outlook on life is changed. Duty to God is, then, not very different from duty to man, and duty to man is duty to God. There is a unity here in which there is neither Jew nor Greek, nor bond nor free, nor caste nor race. A flow of the Christ love within us will teach us to pour out our life in the service of our neighbour, who is verily flesh of our flesh, and blood of our blood, in the service of the Church—the body of Christ.

Let us pause a moment and take our soundings. The question would naturally arise—If God is omnipresent what difference can there be between a stone and a plant, an animal and a man? Just as much difference as there is between bone matter, hair and nails, muscular tissue, and nervous tissue in the body. What difference can there be between a Christian

and an agnostic? Just as much as there is between an ordinary cell and a nerve cell. Just as the cells in the brain, on the working of which the working of the mind depends, or rather which quiver with the pulse of mentality—so are they who are called to be the children of God, heirs and join heirs with Christ, who are hidden in the secret places of the Most High, whose life pulsates with the life of God Himself, who are allowed glimpses into the counsels of the Most High—who have the mind of Christ in them!

What are the practical issues?

1. The first function of every member of the Church is to be a useful cell in the body of Christ. To be a useful cell *I must be a living cell*, and to be a living cell, I must place myself so, must yield myself so, that I may be washed and purified and sustained by that one life-giving blood which is the life and spirit of Christ. Life is surely correspondence with environment, both in origin and effect. Our environment is He in whom we live and move and have our being.

My young friends are in that stage of life when it is easiest to make this adjustment, in the most plastic, the most impressionable, period of life. The call comes to Christian students to-day to be Christians indeed, and to lay the foundation for a strong stalwart Christian life. Sin poisons the cell, causes stupor, causes death. The blood of Jesus Christ cleanses us from all sin. The life of Christ nourishes us, for He is the bread of life. The first call to Christian students, then, is to become living cells in the body of Christ, a call to union with Christ.

2. The Christ life which we realize in union with Him is a life of continued *toil*, of endeavour. For it is verily the life of Him who went about doing good—the life of Him whose meat and drink was to do the will of His Father. In popularity and opposition, in obscurity and in the full blaze of open criticism, hungry and thirsty, loved and hated, received and driven out, he was ever the toiling servant of humanity. If we have life within us, that life will manifest itself in the same hunger and thirst for the uplifting of our fellow-men in the same unremitting toil to win men for God.

(*a*) First, then, fall heart and soul into the preparation for this blessed life of toil. Play your games with a will, for the body must grow and develop. Eat your food with an appetite, for the body must be nourished; learn your lessons with a will, for the mind must grow and develop —all as a sacred duty, all as a heavenly delight. Keep in touch with Christ all the time. Pray for help, thank Him for everything. And as your body and mind unfold, and your soul is illuminated more and more, live closer and closer to Christ. Let all ambitions be tested by Him; let all aspirations be approved by Him; this is life indeed! Let this also be a period of apprenticeship in service.

(*b*) Having reached manhood by and by, fall fully into His service. The service of fellow-man is the service of God.

To the Christian there is no difference of "Secular" and "Religious," for if a man be in Christ, he is a new creature. "Behold all things are made new." All is religion, whether it be service in the Court outside, or in the Holy Place, or in the Holy of Holies, it is all the service of God and the service of man—sanitation, education, evangelization, all form part of His own service, to be taken up according to the gifts and call of each servant of God.

(3) The life in union with Christ is a life in fellowship with Christ's people. Let us cultivate this fellowship with all our mind and heart, let us see Christ in His disciples and His disciples in Christ. This fellowship with Christ through His disciples, and with His disciples through Christ, is the secret of the Christian's life, progress, happiness, and usefulness.

(4) And finally, let us be loyal to Christ our Head in life and in death. For once we find ourselves in Him, to live will be Christ and to die will be gain.

If this conception of our relationship to God and to man should pervade the Indian Church, the Church in India will become a living member of the Church Universal. Christ has called us to live and work, and pray and work, and work and pray for this, that His Kingdom may come in India and in the world outside.

P. V. KURUVILA.

Notes on the Reports of the British and the American Student Movements

The annual reports of these two Student Movements are to hand, and make most interesting reading.

To take the British report first—as is to be expected, the field in the men's colleges is very small, owing to the demands of the military authorites, but work in the women's colleges, and in theological institutions, has gone on without much interruption. In all the Christian Unions a marked increase in seriousness and thoughtfulness is reported; there is an eagerness to attempt a solution of such problems as labour troubles, the weakness of organised Christianity, the relations between the Churches, international relationships, etc., etc., and a corresponding readiness to work for reform in these matters.

Evangelistic work has been strong in the Christian Unions, and several students have had their first experience of what being a Christian really means, by joining a Christian Union. A significant sentence runs as follows—"Christian Unions have sought to help people to be true Christians rather by the cumulative effects of their work than by special evangelistic efforts, such as missions and special meetings," a statement

which ought to be borne in mind by any of our Christian Unions trying to carry on any effective personal work. The report goes on to emphasise the necessity for the members of the Christian Union living up to their profession, and if this is necessary in Britain, where all the students are, at least professedly, Christian, how much more important is it for our Unions, in the midst of non-Christian students. The concluding sentence of this section provides food for thought—"We are convinced that Christian Unions which are unsuccessful in exerting a strong influence in college should turn their criticism inwards."

The "Prayer Life of the Movement" section is most encouraging. Several of the Unions have answered the question, "Is there a strong spirit of prayer in the Christian Unions?" by an unqualified "Yes." How many of our Christian Unions could do so? Retreats have formed an important part of Christian Union activities, but these are more like small conferences. We imagine that the more technical sense of the word ought to be emphasised in our movement, the idea of a "Quiet-Day" being more suited to the Oriental temperament than a day spent in discussing "policy," though this latter has its place, and a very important place too. We trust that our Unions will consider the possibility of such retreats, preferably at the commencement of term, for the office-bearers, or for a larger group. But an experienced leader is absolutely indispensable.

The Bible study has progressed favourably, and Bible schools and conferences have been of great help. Readers will be interested to know that our Executive Committee considered plans for a special Bible Study Conference, at its last meeting. The report goes on to point out that the reason why so many Bible circles fail is that those who arrange for them have no clear idea why they should be held, and what results can be expected from them. Any of our Christian Unions which have had weak circles will do well to make a note of this remark.

Social service and study have also developed. We, here, in our own movement, can say that our Unions have accomplished something of the former, but practically nothing of the latter; surely the two ought to go together. The following sentence applies almost entirely to conditions in our movement, and is therefore of great interest—"No presentation of the Gospel of Jesus Christ which ignores its implications for national and international life, will win the allegiance of the students of the present generation." Interest in Christian work in other countries has suffered owing to students being absorbed in the war and its attendant problems, but, relatively speaking, "there is no waning of missionary interest in the movement." The number of men Student Volunteers has decreased, but it is interesting to note that one of the reasons for this decrease, apart from the war and parents' opposition (!), is the desire to make a better England before turning the

attention to other countries, a desire with which we here, who are anxious to do something for our own country, can heartily sympathise.

Christian Union libraries, which are mentioned in the report, are unknown here; any of our Unions desiring suggestions on the same should apply to the secretaries. "Work to reach new students" is a very important part of the work, the methods tried being special meetings, social gatherings, special literature, etc., backed by personal interviews. We wish our Unions would make special efforts to get the first-year men into the Christian Union as soon as they join college.

Of special interest is the existence of the Indo-Ceylonese Union, and the provision of a S.M. hostel for foreign students. We are sure the following extract will be read with great interest:—"We have valued closer touch with the Student Movement in India. The presence of Mr. E. C. Carter in England with the Y.M.C.A., has brought us into touch with Indian problems, and the developing correspondence between our headquarters and the headquarters of the Student Movement in India has helped to promote mutual knowledge and interest between the two movements."

The American report provides us valuable and interesting reading. There, too, there has been a diminution in numbers owing to the war, and the report says exactly the same thing as the other about increased seriousness and thoughtfulness on the part of students. The movement is a national movement, and declares it is going to make a unique contribution to the life of the nation. Ours, too, is a national movement, and we must ask ourselves whether we are going to do anything for our nation. The American report goes on to say that the movement has done much to bring about a better understanding between the members of different denominations. We, too, can claim the same of ours, if the experience of the writer, at college, is at all typical.

The conferences were held as usual, with the addition of some new ones; more earnestness seems to have been shown. It is interesting to note that in the American movement, too, great stress is laid on personal evangelism.

Bible study has gone on well, but it is most interesting to note that the American diagnosis of the failure of so many Bible circles differs from the British—the American report puts it down to insufficiency of training classes for student leaders—a statement which could be taken out wholesale, and embodied in one of our own reports.

Missionary interest has increased; "the world-war has made men think in world terms," and, along with it, more emphasis has been placed on social questions. In both the reports there is a tendency to emphasise the point that the student's chief duty, at college, is to study and not, so much, to work. It is a problem for psychologists why our C. U.'s have almost ignored the study, but have gone on to the work, in

spite of the idealistic temperament we are supposed to possess. In canvassing for Student Volunteers, it is significant to note that more importance is being placed on quality than on quantity; the declaration cards used for "commitment to Christian service" is very general, and does away with a narrow conception of such service.

Sex education is a regular part of the activities of the American movement, and, in this respect, it must be rather unique. Work for foreign students has been carried on, and the growth of Negro Associations is most interesting. In reference to touch with other movements, Mr. Slack's name is mentioned as having brought news of India, on his furlough.

These two movements are the ones with which we are most intimately connected, and we have much to learn from them, but, if ours is to be a truly national movement, we are not going to just borrow all the time. We must, and shall, evolve our own methods, which we can then lend to other movements. There seem to be two extremes, both of them dangerous—as extremes always are. One is to swallow wholesale the methods adopted by the other movements, without trying to evolve our own, and the other is to refuse to accept anything foreign, just because it is foreign, no matter how good it may be intrinsically. With His help, we trust our movement will steer clear between these two rocks, and emerge a living and vital force for Christ in this land.

J. N. BANERJEI.

News and Notes

Mr. Yuel Lukra, of St. Paul's College, Calcutta, and Mr. Cecil Sen, of St. John's College, Agra, are elected as members of the Executive Committee in the places of Messrs. C. P. Matthew and G. Vedakkan.

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A meeting of the Executive Committee was held on the 2nd and 3rd of February, in St. Paul's College, Calcutta. We had the pleasure of the company of Mr. William Paton, of the British Student Movement, and of Mr. Oliver Thomas, of the Welsh Mission, Assam, at some of the sessions. One of the most interesting things discussed at the meeting was the holding of a Bible school for select students during the latter part of this year.

The financial statement, presented by the Treasurer at the meeting, showed that between July, 1917, and January, 1918, we have collected only Rs. 2,080-5-3; this shows that we have yet to collect nearly Rs. 3,000, and the co-operation of all our friends and members is most earnestly requested in this matter.

Mr. Banerjei has left home for his second tour. This time he hopes to visit Bankura, Hazaribagh, Jubbulpore, Nagpur, and Cuttack, and then go on to Rangoon to attend the Burma Student Camp, which is to be held in the latter part of March.

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The Christian students in the colleges in Rangoon have met together and organised an Inter-collegiate Student Christian Association in the city. We wish the Association all success, and trust that it will be used of God to spread His Kingdom in the city. The Executive Committee of this Association has decided to hold the Burma Student Camp at the end of March, but in order to give all an opportunity of attending they are running two camps, one from March 22 to 27, and the other from March 27 to April 3. This is made to suit the convenience of the junior class and senior class students, respectively.

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Our readers will remember that last year, in May, we had the first South India Christian Graduates' Conference in Bangalore. Plans are now being made to hold the second conference this year at the United Theological College, Bangalore, during the second week of May. At this conference the three commissions, namely, the Commission on Christian Education, on Nationalism, and on the Presentation of Christ to Non-Christians, will give their reports. Those who are planning to attend the conference this year will please communicate either with Mr. D. M. Devasahayam, Y.M.C.A., Madras; or with Mr. A. A. Paul, Vepery, Madras.